ŚATARATNASAṄGRAHA

OF

ŚRĪ UMĀPATI ŚIVĀCĀRYA

P. THIRUGNANASAMBANDHAN

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WITH AN INTRODUCTION, TRANSLATION
AND EXPLANATION IN ENGLISH

BY
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Together with
A Tamil version of Śataratnasaṅgraha 'Śatamaṇimālai' of
Turaimangalam Śivaprakāśa Svāmigal

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Śrī Umāpati Śivācāriyār
(Koṟṟavankuḍi, Chidambaram)

FOREWORD

Saiva Siddhanta is a living faith in South India for centuries. 'The Saiva Siddhanta system is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India', says Dr. G. U. Pope. Yet it is not adequately made known outside Tamil Nadu for lack of communication in a language that can be understood by the rest of the world. Saiva Siddhanta as a branch of study forms a part of the discipline of philosophy in some of the Universities. But unfortunately no handy book is available in English for the students of Philosophy in understanding the authentic teachings of Sivagamas written in Sanskrit which are accepted by the Saiva Siddhânta School as a valuable source material.

I congratulate the Department of Philosophy on bringing out in book form the Sataratna Sangraha rendered into English with explanation by Prof. P. Thirugnanasambandhan and published a few years back in the issues of Saiva Siddhanta Journal, Madras. It now appears with some more useful material added in the form of the text in Sanskrit, an introduction and appendices together with the Tamil version of the main text by Thuraimangalam Sivaprakasa Swamigal.

It is hoped that the present work will serve the needs not only of students of Philosophy in Universities in the understanding of the tenets as propounded in Sivagamas but also in putting across to the scholars outside Tamil Nadu the salient features of the Saiva Siddhanta that is presented herein.

Madras,
12th April 1973

N. D. SUNDARAVADIVELU,
Vice-Chancellor.

PREFACE

The Vedas and the Āgamas are accepted as authoritative texts by the Śaivas. The Śaiva Āgamas have not been available in definitive editions till recently. Efforts are being made to bring them out, as for example by the French Institute of Indology, Pondicherry.

The *Śataratnasaṅgraha* is an anthology of Āgamic texts compiled by Śrī Umāpati Śivācārya, the fourth in the line of Śaiva Santānācāryas. He has chosen such texts as deal with *jñāna* and dīkṣā. Professor P. Tirujñānasambandhan has given us in this work, the text in Devanāgarī and Roman scripts, with an English translation and commentary. I am sure this work will be welcomed by all those interested in Āgamic literature in particular and Indian philosophy in general. Professor Tirujñānasambandhan has done a great service to the cause of Indian philosophy. I am thankful to the Śaiva Siddhānta Mahāsamājam, Madras, for permitting us to publish the translation of Śataratnasaṅgraha with commentary in English which was earlier published serially in their Quarterly Journal 'Śaiva Siddhānta'. I am grateful to the University of Madras for bringing it out as a publication of the Centre of Advanced Study in Philosophy.

T. M. P. MAHĀDEVAN,
Director,
Centre for Advanced Study in Philosophy

Madras,
30th March, 1973

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INTRODUCTION

Śrī Umāpati Śivācārya is the last of the four Santānācāryas held in high esteem by the Śaiva Siddhāntins.

Though there is very little authentic account of his personal life, it may be of some interest to know what has been said about him by way of traditional accounts recorded in the *Pārthavanamāhātmya* in the *Cidambarasāra* and the *Rajendrapuramāhātmya* of Śivānanda Dīkṣita in Sanskrit and in the *Santānācārya-purāṇa* of Svāminātha Deśikar in Tamil. He is said to have lived in the last quarter of the thirteenth century and early years of the fourteenth century.

Śrī Umāpati Śivācārya is described as one of the three thousand priests of Cidambaram who had and still have the exclusive privilege of performing the worship of Lord Naṭarāja of Cidambaram. It is said of him that one day when he was returning home in his palanquin after performing the worship of Lord Naṭarāja in the temple with all attendant paraphernalia including torchbearers, Maraijñānasambandha Śivācārya made the remark 'Yonder goes a blind man seated on dry wood' making an oblique reference to the egoism and ostentation of Śrī Umāpati Śivācārya, riding on a palanquin with torch-bearers by his side in broad daylight. Śrī Umāpati Śivācārya, the ripe soul that he was, understood the import of Maraijñānasambandha's observation, jumped out of the palanquin, fell at his feet, and that very moment he became his disciple. The devotion to his master was so ardent, that he did not hesitate to drink the rice gruel that was flowing from the palm of his ācārya while he was drinking it. This act of Śrī Umāpati Śivācārya so enraged the temple priests

who stood by the traditional varṇadharma that he was excommunicated by them. Thereafter he spent the rest of his days on the outskirts of Cidambaram at Koṟṟavankuḍi, a hamlet offered to him by the then king ruling that region.

Certain anecdotes of a miraculous nature are attributed to him. It is stated that following his excommunication, the priests could not hoist the temple flag on the occasion of the annual temple festival. On being instructed by Lord Naṭarāja that the flag would rise only when Śrī Umāpati Śivam was brought there, the priest, went to Koṟṟavankudi and entreated him to help them in hoisting the flag. Śrī Umāpati Śivam with no rancour in his mind reached the temple and sang the glory of the Lord in what is known as 'Koḍikkavi', the poem about the flag and lo! the flag went up.

It is also stated that he enabled an outcast by name Peṟṟān, who regularly supplied firewood at his residence to facilitate his making offerings to God, to attain 'mukti'. When challenged to demonstrate his spiritual powers, he enabled even a plant in his courtyard to attain 'mukti'.

His sincere devotion to Lord Naṭarāja was testified to by the Lord Himself on more than one occasion. When his turn came to worship Lord Naṭarāja he went to the temple but was prevented from doing so by his contemporary priests who could not reconcile themselves to Umāpati Śivācārya's adherence to āgamic faith. He retired to his mutt and performed 'mānasika pūjā' to Lord Śiva. When the priests went to 'Kanakasabhai' to perform the worship they could not find the image of the Lord. When they sincerely repented for their wrong doing and implored Him to reveal Himself, a divine voice was heard, 'You can find me in my true devotee Śrī

Umāpati Śiva'. The priests then hastened to the abode of Śrī Umāpati and entreated him to return to the temple and perform the worship of Lord Naṭarāja. Śrī Umāpati Śivācārya who never entertained ill will even to those who were disposed to speak ill of him, went back to the temple and performed his duty.

His 'Koil Purāṇam' was released in the temple of Naṭarāja amidst a congregation of pious men including the temple priests with all honours worthy of him. In the maturity of his years he initiated his disciple Aruḷ Namaccivāya into the system of Śaivism as propounded in *Śivajñānabodham* and finally reached the holy feet of Lord Śiva in a Caitra month conjoined by Hasta nakṣatra. It was this Aruḷ Namaccivāyar that founded the Thiruvāvaḍuturai Ādhīnam of Thirukkayilāya paramparai in the fourteenth century that has survived to this day as one of the Śaiva mutts in Tanjāvūr district.

The Thirukkayilāya paramparai is so called because the Śaiva spiritual wisdom was, according to tradition, handed down by Lord Śiva in Mount Kailāsa through the four Ahaccantānācāryas (the inner circle of spiritual preceptors of divine order) viz, Nandi deva, Sanatkumāra, Satyajñānadarśinī and Parañjoti muni. Parañjoti initiated Meikaṇḍadeva on earth in whose spiritual lineage we find the remarkable scholar-philosophers Aruḷnandi, Maraijñānasambandha and Umāpati Śivam who together constitute the Puraccantānācāryas (the outer circle of spiritual preceptors of human order).

The Śaiva Siddhāntins consider the Vedas in general and Āgamas in particular in Sanskrit, the Tirumantiram of Tirumūlār and the following fourteen Siddhānta works

in Tamil as their source books that constitute the bedrock of the Śaiva Siddhānta School of Philosophy.

(1) Tiruvunthiyār of Tiruviyalūr Uyyavandadeva (12th C.)

(2) Tirukkaḷiṟṟuppaḍiyār of Tirukkaḍavūr Uyyavandadeva (12th C.)

(3) Śivajñānabodham of Meikaṇḍadeva (13th C.)

(4) Śivajñānasiddhiyār of Aruḷnandi Śivācārya (13th C.)

(5) Irupā Irupahtu of Aruḷnandi Śivācārya (13th C.)

(6) Uṇmai Viḷakkam of Manavācakam kaḍantār.

(7) to (14) Śivaprakāśam, Tiruvaruḷ payan, Saṅkalpanirākaraṇam, Vināveṇbā, Poṟṟippahroḍai, Koḍikkavi, Neñjuviḍutūtu and Uṇmaineṟiviḷakkam of Umāpati Śivācārya (14th C.)

Among these fourteen Siddhānta works in Tamil, Śivajñānabodham, Śivajñānasiddhiyār and Śivaprakāśam are ranked as outstanding works. Śivajñānabodham is the basic text and the others are explicatory. Śivaprakāśam of Śrī Umāpati Śivācārya is commented on by Śivaprakāśa Svāmigal of Madurai.

Sri Umāpati Śivācārya is also credited with the authorship of 'Sekkizhār Purāṇam' an eulogistic composition in verse praising Sekkizhār, the great hagiographer of Śaiva saints, a contemporary of Kulottuṅga Chola II and his work the 'Thirutthoṇḍar Purāṇam'. Among the other works of Śrī Umāpati Śivācārya mention may be made of 'Koil Purāṇam' on Lord Naṭarāja of Cidambaram, 'Thirumuṟaikaṇḍa Purāṇam' 'Thiruppatikkovai' (a compendium

of places sanctified by the Thevāram hymnists), Thiruppatikakkovai (a compendium of places sanctified by Thevāram hymns), Thirutthoṇḍar Purāṇam) (an epitome of 'Thirutthoṇḍar Purāṇam) and Thirunatchattirakkovai' dealing with the consecrated days of Nāyanmārs.

Among his Sanskrit works the following may be mentioned—Pātañjala sūtra dealing with worship and festivities at Cidambaram, Naṭarājasahasranāma, Naṭarājadhvanimantrastava, Kuñcitāṅghristava, yantravidhānaṭīkā, commentaries on Śrī Rudram, Camakam, Vāyusamhitā and eight other Samhitās

That Śrī Umāpati Śivācārya is well versed in Vedas and Āgamas as well is evident from his Pauṣkara Vṛtti, a commentary on the Pauṣkarāgama and 'Śataratnasaṅgraha' an Āgamic compilation of about a hundred gems of Āgamavākyas as the title indicates.

The age of the Āgamas is a moot point. Since Tirumūlar (5th-6th Cent. A D) makes specific reference to the nine Śaivāgamas viz., Karaṇa, Kāmika, Vīra, Cintya, Vātula, Devyāmaḷa, Kālottara, Suprabheda and Makuṭa, their age may be assigned to 3rd to 4th Cent. A.D.

The Śaivāgamas are said to be twentyeight in number and they are Kāmika, Yogaja, Cintya, Karaṇa, Ajita, Dīpta, Sūkṣma, Sahasra, Amśumān, Suprabheda, Vijaya, Niśvāsa Svāyambhuva, Āgneya, Vīra, Raurava, Makuṭa, Vimala, Candrajñāna, Mukhabimba, Prokta, Lalita, Siddha, Santāna, Sarvokta, Pārameśvara, Kiraṇa and Vātula. Of these twentyeight, ten are said to have been taught by Sadāśiva to Vidyeśvaras and eighteen to Rudras. Pauṣkarasamhitā calls the twentyeight āgamas by the name 'Siddhānta'.

The Vedas and Āgamas are the sacred heritage of the Hindus. They reflect streams of thought both Aryan and Non-Aryan. The Āgamas constitute a true exegesis of the Vedas. Their origins may be carried to the age of the classical Upaniṣads. If the fire worship were to be regarded as the sine qua non of the Vedas, temple worship may be regarded as a distinguishing feature of the Āgamas.

It can safely be contended that the Āgamas have branched out from the same stem of the Vedic tree as the earlier Upaniṣads themselves. As the Upaniṣads became the basis of divergent creeds in later times, so the Āgamas too gave room for the evolution of different systems of philosophy like Pratyabhijñā, Vīraśaiva, Śaiva Siddhānta etc., which held their sway and still hold in different parts of our land.

According to one account the Vedas are considered to have emanated from the four faces of the Supreme Lord in the four directions and the Āgamas are said to have emanated from the ūrdhvamukha of the same Lord.

According to another account the twentyeight Śaiva Āgamas were revealed from the five faces of Śiva viz., Ṣadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.

Let us recall what some of the Śaiva expositors have to say on the relationship between the Vedas and Āgamas. Śrikaṇṭha, one of the commentators on the Brahmasūtras says 'we do not perceive any difference between the Vedas and the Āgamas. The Śaiva does not see any conflict between them'. This is in line with what Tirumūlar (5th cent. A. D.) the author of Tirumantiram, an early Śaivāgama work in Tamil, says in verse 2397. 'The Veda and the Āgama are the true revelations of God. One is

'general' and the other 'special' with particular reference to Śaivism. Both are His words. Some say that the ultimate end of these two differ. But to the great there is no difference'.

Aruḷnandideva classifies the scriptures under two heads viz., Vedas and Śivāgamas (Śaiva works), the former being general and applicable to all, whereas the latter is of special significance only to those who are ripe enough to receive the Divine grace. The Śivāgamas reveal the truth that is established by reason and hence called Siddhānta.

The term 'Siddhānta' was applied first by Tirumūlar to the system of Śaivism developed in the South on the basis of Vedas and Āgamas.

This system deals with three categories God, Soul and Matter which are eternal. God is the embodiment of Existence (Sat) Consciousness (cit) and Bliss (ānanda). The soul and matter are under the control of God. The souls are countless in number and are classified under three heads viz., sakala, pralayākala and vijñānākala in the order of ascending spiritual power depending upon the less and less hold which the triple malas exert on the soul. Nature (Prakṛti) is multifarious in character and design and provides the soul the vast system of the Universe including among other things the five elements gross and subtle, besides the body, mind, instruments of knowledge and action that a soul is gifted for its improvement in the spiritual ascent. The soul and God are sentient whereas matter is not. The God is immanent in soul and matter (carācara) and at the same time transcends them both. The goal of the soul is the attainment of mukti which in Śaiva Siddhānta means Śivasāyujya or companionship with Śiva delighting in the experience of His Bliss.

Nature with all its appurtenances including the body, the instruments of knowledge and the objects of experience with which every soul is provided in some measure or other, is intended to enable the soul to gain true knowledge and get itself released from the meshes of Nature. The kindly God supervises his conduct, puts him on probation and gives him his desert according as his karmas are and extends a helping hand at the appropriate time by bestowing His grace. The soul is ever in communion with matter and God and identifies itself with one or another to the extent to which it is capable The Supreme God is continuously performing His five-fold cosmic acts with a body of pure sentient energy (śakti) with the sole aim of redeeming the soul from the entanglements of Nature. It is upto the soul to discriminate between 'śreyas,' the ultimate good and 'preyas' the ephemeral goods of the world and choose the one which will lead him to ultimate Bliss. To enable the soul, each according to its capability, to reach the goal different paths are shown in the Vedas and Āgamas which may be regarded as graded lessons for the souls studying at different levels. Śaiva Siddhānta as expounded in the Āgamas deals with the four paths Caryā (service), Kriyā (ritualistic worship), Yoga (meditation) and Jñāna (knowledge) to suit the souls at different levels of spiritual attainment. Nature being inert is manifested and dissolved by God at periodic cycles with a view to provide opportunities for the souls to exert themselves in the direction of spiritual growth in the series of births when Nature is so manifested. At each cycle of dissolution the soul is provided the much needed rest in the womb of Nature with the view that the soul may with greater vigour pursue its journey towards the spiritual goal.

Turning to Śataratnasaṅgraha, the present work, it can be seen how the author has made a judicious collection of about a hundred gems of Āgama sūtras which shed light on the essentials of Śaiva Siddhānta doctrines. The sūtras have been culled from eleven Āgamas, viz., Mṛgendra, Devyāmata, Svāyambhuva, Mataṅga, Kiraṇa, Parākhya, Niśvāsakārikā, Viśvasārottara, Sarvajñānottara, Kālottara and Devīkālottara.

Pati (God) Paśu (soul) and Pāśa (matter) have been succinctly explained in terms of authentic Āgama texts and reason. Some of the salient points discussed in the text may be noted here.

God is the efficient cause (nimitta kāraṇa) of the Universe of soul and matter and not efficient cum material cause as contended by the Advaitins and a few others. The soul realises its inherent potentiality of jñāna and kriyā by the spiritual knowledge imparted and dīkṣā administered by a competent Guru on the advent of Divine grace. It is only the Anugraha śakti of God that can bring about the soul's release from bondage.

The soul traverses through stages, viz., 'kevala' 'sakala' and 'amala' before reaching the final stage of Śivasāyujya.

Āṇava mala is one and has no beginning but its countless śaktis of different power are associated with the myriad souls. The related śaktis alone perish when individual souls attain release but the mala continues for ever.

The value of the work Śataratnasaṅgraha is considerably enhanced by a very lucid commentary in Sanskrit rightly called Śataratnollekha, a real touch stone for the gem of the text. The versatility of the commentator who

chooses to remain anonymous is evident from the numerous quotations he cites from Āgamas and allied works, a list of which is given in an appendix to this text. The commentator states in all humility that he has followed in the footsteps of Sadyojyotiḥ, Rāmakaṇṭha, Nārāyaṇakaṇṭha and Aghoraśiva who have commented on the text and also other preceptors in the line. His commentary answers to the description of a vyākhyāna which is marked by five features — (1) analysis of words (2) meanings of words (3) splitting of compounds (4) syntactical connection and (5) posing possible objections and answering them.

The text that I took up for translation is the Śataratna-saṅgraha of Śrī Umāpati Śivācārya with Śataratnollekha, a commentary in Sanskrit thereon edited by Pandit Panchānan Śāstri as Vol. XXII of Arthur Avalon's Tantrik texts. I would like to mention in this connection that the sūtra following sutra No. 17 in the above text has not been numbered and hence the number given in the present text for the sūtras following No. 17 will bear the next higher number than what is found in the original text.

I am happy that the Department of Philosophy thought it appropriate to add to the present publication the Tamil versification of the text alone entitled 'Śatamaṇimālai' which finds a place in the collected works of Turaimangalam 'Śivaprakāśa Svāmigal of the seventeenth century published in 1944 by the Head of Bommaiyapalayam Veeraśaiva mutt.

While comparing the printed Sanskrit text with 'Śatamaṇimālai' I found that 14 sūtras corresponding to verses No. 39 to 52 in the Tamil text were missing in the Sanskrit text. With a view to explore the possibility of regaining the missing sūtras I entered into correspondence

with the Thanjāvūr Sarasvati Mahāl Library and was glad to note that these 14 missing sūtras are preserved in a sanskrit manuscript of Śataratnasaṅgraha in the possession of Śrī Svāminātha Śivācāriyār of Thiruvāvaḍuturai. It is no wonder that the text has been carefully preserved at Thiruvāvaḍuturai where the great Śaiva Mutt that exists today was founded by a disciple of Śrī Umāpati Śivācārya. Thanks to the help rendered by Thiru N. Kandaswami Pillai, Honorary Secretary, T.M.S.S.M. Library a copy of these fourteen sūtras was furnished to me and these sūtras have been added to the main text as an 'Addendum' in this work thereby making the text complete. The explanation in English of the sūtras in the text written by me is based solely on the valuable Sanskrit commentary published under the Arthur Avalon Tantrik series referred to earlier. Explanation in English on the above fourteen sūtras has not been given in this text for the reason that I have not been able to secure the Sanskrit commentary thereon. I content for the present with only a translation in English of these fourteen sūtras.

I owe the inspiration to write serially the translation of Śataratnasaṅgraha in the volumes of the English Quarterly 'Śaiva Siddhānta' published by the 'Śaiva Siddhānta Mahāsamājam, Madras' in the years 1966—1968 to Thiru N. Murugesa Mudaliar, former president of the Mahāsamājam.

I am deeply grateful to the Vice-Chancellor, University of Madras, for granting permission for bringing out this publication in its present form under the aegis of the Department of Philosophy and for giving a valuable foreword.

I am thankful to Dr. T.M.P. Mahadevan, Director and Dr. V. A. Devasenapathi, Professor, Centre for

Advanced Study in Philosophy for the interest they evinced in this publication. My thanks are due to Pulavar Thiru Shanmukam Pillai of the Department of Tamil, University of Madras who spared no pains in preparing the press copy of 'Śatamaṇimālai' and indices relating thereto in a manner that facilitates better understanding of the text. I am grateful to Thiru R. Thangasvāmī of the Department of Sanskrit who helped in collecting certain references in the text and biographical account of Śrī Umāpati Śivācārya. I also thank the Avvai Achukkoodam for the neat printing and prompt execution.

P. THIRUGNANASAMBANDHAN.

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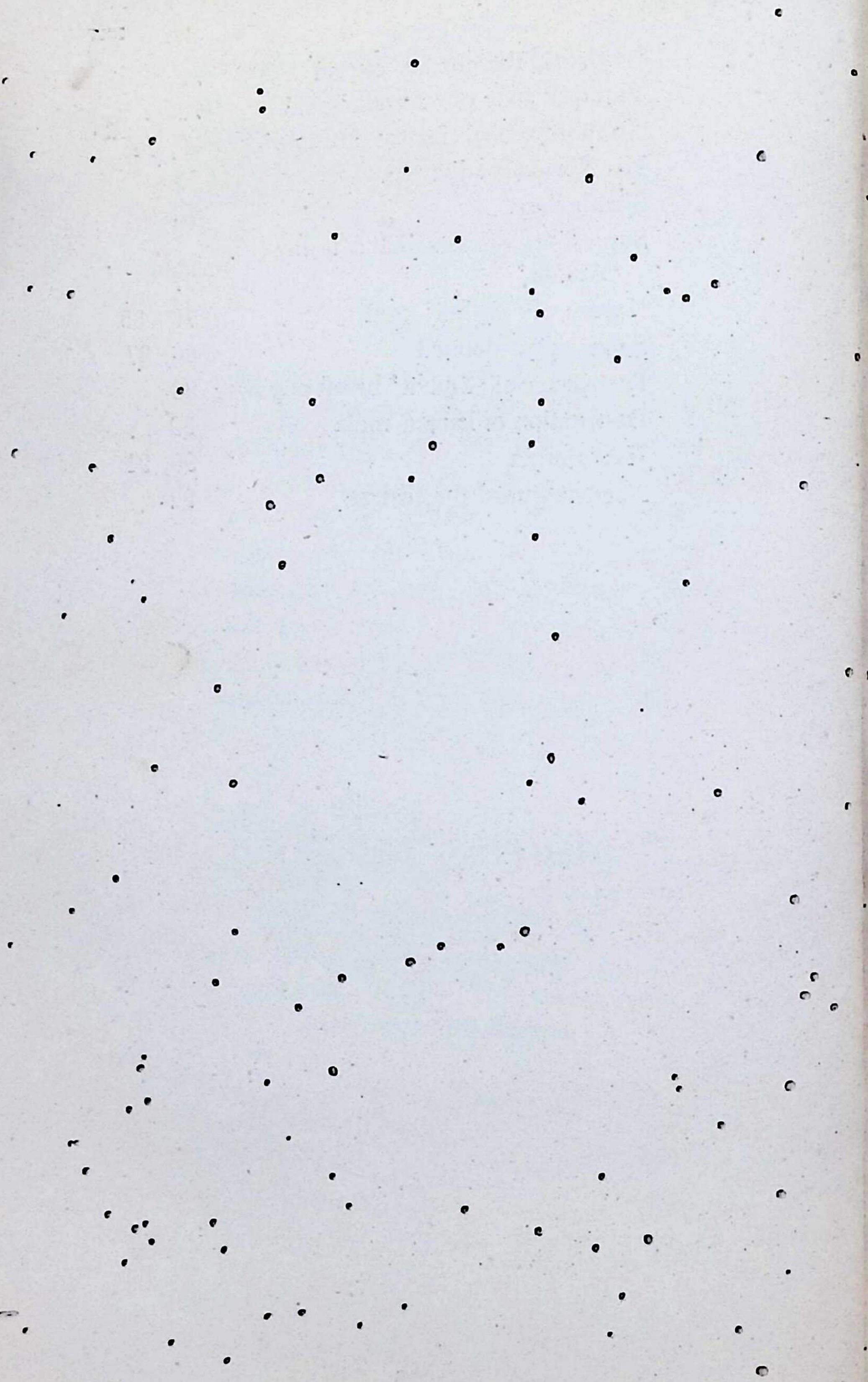

ŚATARATNASAṄGRAHA

[1]

शिवं प्रणम्य परमं निधनेशमतः परम् ।
ज्ञानदीक्षे प्रवक्ष्यामि ते शृणुध्वं समाहिताः ॥ १ ॥

Śivam praṇamya paramam Nidhaneśamataḥ param |
jñāna-dīkṣe pravakṣyāmi te śṛṇudhvam samāhitāḥ ||

— Svāyambhuvāgama.

'Hark ye men with attention! Having offered obeisance to the Supreme Śiva and then to (Rudra) the God of destruction, I shall expound the path of knowledge and initiation'.

The word 'Śiva' stands for one who is omniscient and omnipotent, One who wipes away everything that is inauspicious and every obstacle, One who is beyond the range of speech and thought and One who is beyond even tranquility. He cannot be described in precise terms as this or that. He is matchless, subtle, eternal, immanent, immutable, stable, all powerful and pure.

Though the released Souls also are given the appellation 'Śiva' they are to be distinguished from Parama Śiva. While the former obtain release by the Grace of Parama Śiva, the latter is the Supreme, the One who is ever free (*Tattvaprakāśikā* of Bhojadeva v. 6.)

Rudra is the guru who handed down the Āgamas, Svāyambhuva and others to Brahmā the Creator, who in turn handed them down to the sages, the Vālakhilyas from whom men derived their knowledge.

This divine knowledge that was handed down from Śiva to Sadāśiva down to men from a higher to a lower order is governed by a relationship of *bodhaka* (preceptor) and *bodhya* (disciple). This relationship between Śiva and Sadāśiva is *para* (supreme), Sadāśiva and Nidhaneśa is *mahān* (great), Nidhaneśa and Svayambhū is *divya* (divine), Svayambhū and Vālakhilya sages is *divyādivya* (semidivine), Vālakhilyas and men is *adivya* (nondivine).

Jñāna is of greater value to a preceptor whereas Dīkṣā is of greater value to an aspirant for liberation. These two form the subject matter of this work.

[2]

अथात्ममलमायाख्यकर्मबन्धविमुक्तये ।
व्यक्तये च शिवत्वस्य शिवाज् ज्ञानं प्रवर्तते ॥ २ ॥

Athātma malamāyākhya karmabandha vimuktaye |
Vyaktaye ca Śivatvasya Śivāj jñānam pravartate ||

— Svāyambhuvāgama.

'In order to enable the soul to be liberated from the triple bonds of (Āṇava) mala, māyā and karma and to realise the Śiva-hood inherent in him, knowledge flows from Śiva'.

So long as the obscuring principle of Āṇava lasts one cannot realise the truth. Without proper means one cannot know truly and act efficiently. That means is provided in the form of bhoga or experience of pleasure and pain in the midst of the products of Māyā like kalā, niyati etc. The knowledge that flows from Śiva, the One who yearns to help the soul, is alone capable of destroying the

bonds. The knowledge that one gathers from the sentient paśu or inert pāśa will only help to augment the strength of the bond. Śiva being of a contrary nature to paśu and pāśa will naturally produce the contrary salutary effect of loosening the firm hold of the bond. A thing can be counteracted only by another of like nature but more formidable. Śiva is of like nature as the soul, the difference being the One is unfettered and the other fettered. The knowledge of Śiva alone comprehends both what is commonly understood as jñāna and dīkṣā.

To the question how dīkṣā can be comprehended by jñāna, it is answered that in the same way as the light of the Sun which enables us to perceive things is inseparable from the heat which fruitions the grain, so jñāna comprehends the twin aspects of avabodha (knowledge) and dīkṣā (religious rites) which constitute so to say the theoretical and practical aspects of knowledge.

The Śivajñāna is identical with Śivaśakti which comprehends also His will that bestows grace on the ripe soul. This Śivaśakti has a positive and a negative aspect, viz. bestowal of grace and destruction of the bonds and thus plays the role of jñāna in leading to Bliss.

That dīkṣā is equally important and shares the pride of place with jñāna is evident from the following statement in this text (vide v. 69)

'yasmāt pravitatād bandhāt parasaṃsthānirodhakāt |
Dīkṣaiva mocayatyūrdhvam Śaivam dhāma nayatyapi' ||

'It is Dīkṣā which releases (the Soul) from the long chain of bonds that obstructs the path to the highest station and leads him to that supreme abode of Śiva.'

The different kinds of Dīkṣā, 'sabījā' and 'nirbījā' with their subdivisions under 'jñāna' and 'kriyā' are dealt with in 'Kriyākaraṇamaṇḍana'

The soul which requires the grace of Śiva for deliverance from the bonds is of three kinds, the Vijñānākala, the Pralayākala and Sakala. More will be said of these later.

To the query whether the emphasis on Jñāna will not render superfluous the other processes, viz., caryā (divine service) kriyā (religious rites) and yoga (meditation), it may be stated that these latter lead to Śiva-sālokya (coexistence in the world of Śiva), Śiva-sāmīpya (proximity to Śiva) and Śiva-sārūpya (having the same form like that of Śiva) respectively and as such, form the stepping stones to Śiva-sāyujya (broad identity with Śiva) which is brought about by jñāna alone. Reference is made to these fourfold paths in Devīkālottara, Śivajñanabodhasaṅgraha and Suprabheda.

[3]

ज्ञानं द्विविधमाख्यातं परं चैवापरं स्मृतम् ।
परं चैवावबोधाख्यमपरं शास्त्रमुत्तमम् ॥ ३ ॥

Jñānam dvividham ākhyātam param caivāparam smṛtam |
Param caivāvabodhākhyam aparam śāstram uttamam ||

— Devyāmata.

'This jñāna is of two kinds, the higher and the lower. The higher knowledge is called 'Avabodha' and the lower the great śāstra (tantram)'.

The subdivisions of Avabodha may be indicated thus :—

Avabodha (Śivaśakti)
(Supreme Knowledge)

- samavāyavarttinī (inherent knowledge)
  - bodha (cognitive aspect)
  - kriyā (kinetic aspect)
    - anugraha (gracious revelation)
    - tirobhava (play of obscuration)
- parigrahavarttinī (assumptive knowledge)

The 'Avabodha' is revealed through the five faces of Sadāśiva—Tatpuruṣa in the east, Aghora in the south, Sadyojāta in the west, Vāmadeva in the north and Īśāna turned upwards. It arose first in the form of 'Nāda' from Niṣkala Śiva. Then it took the form of Tantras like 'Kāmika.'

Dīkṣā or anuṣṭhāna is inseparable from jñāna and hence the two together constitute the twin rails on which one should travel to reach the goal of 'mukti'

[4]

सृष्टिकाले महेशानः पुरुषार्थप्रसिद्धये ।
विधत्तो विमलं ज्ञानं पञ्चस्रोतोऽभिलक्षितम् ॥ ४ ॥

Sṛṣṭikāle maheśānaḥ Puruṣārtha-prasiddhaye |
Vidhatte Vimalam jñānam pañcasrotobhilakṣitam ||

— Mṛgendrāgama.

'At the time of creation Parameśvara gave the pure knowledge in five streams (from his five faces) with a view to secure for the souls the summum bonum (Paramukti, Aparamukti and Bhukti or primary salvation, secondary salvation and mundane experience as the case may be)'.

It may be asked how God without any corporeal form be able to communicate knowledge to others. It is replied in Parākhyāgama that there is nothing that is impossible for One who is Omnipotent, when even inert matter like magnet can draw towards it a metal. Each one of these five faces again proclaims five subdivisions of the five types of śāstras, viz, laukika (mundane), vaidika (scriptural), ādhyātmika (philosophical), atimārgika (esoteric) and māntrika (mystic). Sarvātmaśambhu in his *Siddhānta Dīpikā* refers to these twentyfive śāstras in detail. Of the different types of jñāna, Siddhānta jñāna is greater than the jñāna derived from Vedas. Even in Siddhānta jñāna, Śivajñāna is superior to Rudra-jñāna. The former according to Kiraṇāgama is the knowledge imparted to the ten Śivas and the latter to the eighteen Rudras. This knowledge was handed down by Sadāśiva to Ananta, by Ananta to Śrīkaṇṭha, by Śrīkaṇṭha to the sages and by the sages to men in order.

The grade of jñāna, higher and lower whether it be 'avabodha' or 'tantra' is determined by the order in the line of preceptors starting from Niṣkala Śiva as well as on the basis of the subject matter like śuddhamārga and aśuddhamārga, Śiva and Sadāśivā, paśu and māyā etc. Similarly in the case of Dīkṣārūpajñāna the naiṣṭhika and

bhautika, nirbīja and sabījâ, Śivadharmī and lokadharmī are of the higher and lower order respectively.

[5]

ज्ञानमेतच्छिवक्ष्मोत्थं सङ्गृहाणात्मभेषजम् ।
परिणामसुखं स्वादु विशेषगुणदर्शकम् ॥ ५ ॥

Jñānametacchivakṣmottham saṅgṛhāṇātmabheṣajam |
Pariṇāmasukham svādu viśeṣaguṇadarśakam ||

— Parākhyāgama.

'Take ye this medicinal herb of knowledge good to the soul that grows in the field of Śiva. This knowledge which has certain special traits (like conferring immortality) will turn ambrosial at the end.'

This analogy from 'medicine' is taken from Śivadharmottara. In the same way as medicine counteracts the evil effects of illness, so Śiva counteracts the evils of this mundane existence when he appears in the form of Guru out of His infinite grace and eradicates the 'paśutva' of the soul by administering the medicine in the form of knowledge.

We have so far considered that jñāna including dīkṣā form the subject matter of the work, that the fruit of such jñāna is mukti in the form of Śivasāyujya, that the jñāna is of a higher (para) and a lower (apara) order, that it is enshrined in the various tantras or āgamas and that it is indispensable for the betterment of the soul. Now the inferential process for the establishment of the three categories of God, soul and matter is explained.

[6]

धर्मेण साध्यते धर्मी क्वचित् कार्येण कारणम् ।
कारणेन क्वचित् कार्यं क्वचिदाम्नायदर्शनात् ॥ ६ ॥

Dharmeṇa sādhyate dharmī kvacit kāryeṇa kāraṇam |
Kāraṇena kvacit kāryam kvacidāmnāyadarśanāt ||

— Mataṅgāgama.

'In certain cases the qualified is inferred from the attribute; in some other cases the cause from the effect and vice versa and in certain other cases by utilising the Āgamas.

The first type of inference is like the one where, from the existence of odour, the earth is inferred; the second type based on causal relation is like the inference of a rutting elephant from the apprehension of the fragrance of ichor; the third type is like the inference of rain from the appearance of dense cloud and occurrence of thunder, the natural antecedents of rain. These three are called sāmānyatodṛṣṭa, śeṣavat and pūrvavat types of syllogistic inference by the Indian logicians.

In Siddhānta śāstra from the attribute (dharma), viz., Śakti, the one possessed of attributes (dharmī) viz. Pati (Śiva) is inferred. From the attribute of 'jñāna' and 'kriyā', the soul, the possessor of those attributes is inferred. Similarly from the effect viz. Earth and other elements, the cause viz. their subtle forms (bhūtatanmātras) are inferred. Again from the cause viz. good and evil actions, the effect viz. pleasure and pain are inferred. Or again, from the cause viz. anuṣṭhāna laid down in the Āgamas, the effect viz. 'mukti' or release is inferred.

The fourth type of inference is based on the Āgamas. The inference of the subtle nature of the body of the 'Mantra', 'Mantreśvara', types of souls comes under this category. Such inferences are based on the invariable concomitance of the 'hetu' or reason and the 'sādhya' or the thing to be established. The existence of the 'Triple Reality' is to be proved by such logical means.

The logical proof for the existence of 'Pati' is given in the following sūtra:

[7]

अचेतनस्य मायादेः प्रवर्तकतया पतिः ।
सिद्धः सर्वार्थवित् कर्ता व्यापकः सततोदितः ॥ ७ ॥

Acetanasya māyādeḥ pravartakatayā patiḥ |
Siddhaḥ sarvārthavit kartā Vyāpakaḥ satatoditaḥ ||

— Viśvasārottara

'God, the Omniscient, All-pervasive and Eternal is established as the Agent who activises the inert Māyā (the cosmic principle) and its evolutes.'

Reference to God as the activiser of Māyā implies that he activises the entire Universe, the evolute of Māyā. This is established by the following logical argument.

'*Māyāder-acetanasya pravṛttiḥ cetanādhiṣṭhānapūrvikā |*
acetanapravṛttitvāt, rathādipravṛttivat ||

'Activity in an inert matter like Māyā presupposes the existence of a conscious agent as its controller, because every activity pertaining to an inert thing must have an intelligent controller, as in the case of a chariot which

moves only when directed by a driver, a conscious human being.' To explain it in another way, 'The earth etc., must have an agent because they constitute the effect in the same manner as a pot, a product, has an agent, the potter.'

This 'Pati' or God is distinguished from the soul whose power of knowledge and action is limited.

The *Vāyavīya Saṃhitā* corroborates this idea thus—'There exists the God, the abode of countless auspicious qualities, the Creator of the Universe and One who is distinct from the soul and matter.' Similar arguments are advanced in the *Pauṣkara* and *Mataṅga Āgamas*.

'Pati' means 'one who protects' (Pā=to protect) and as such may simply indicate that he is the Agent. By 'Pati' however we mean 'Śiva'. How do we arrive at the existence of 'Pati'?

It is an axiom in śāstras that a thing can be accepted as true only when we are able to give a definition (lakṣaṇa) of it and adduce proof (pramāṇa) in support of it. Proof has been given in the previous verse. We now present the definition.

[8]

दृक्क्रियात्मकमैश्वर्यं यस्य तद् दात्रपूर्वकम् ।
ईश्वरः सोऽत्र मन्तव्यः शक्तिद्वययुतः प्रभुः ॥ ८ ॥

Dṛkkriyātmakam aiśvaryam yasya tad dātrapūrvakam |
Īśvaraḥ so'tra mantavyāḥ śaktidvayāyutaḥ prabhuḥ ||

— Parākhya

'The essence of Īśvara consists in the twin power of knowledge and action that inhere in Him; they are not given to Him by someone else. He is to be considered as the Lord who is associated with the potency of knowledge and action.'

The term 'knowledge' here refers to the knowledge about the Universe and 'action' the act of creation of the Universe.

As *Ratnatraya* observes, 'His Cosmic knowledge is attributed to his knowledge potential and the cosmic action to his action potential.'

The attribute 'prabhuḥ' in the verse signifies a Master who has none above him and One who is absolutely independent.

The term 'Pati' may therefore be defined as 'One who is endowed with absolute and inherent power of knowledge and action.' This definition steers clear of the faults of being either too narrow or too wide. Even though 'Mala' the impurity has potency of a kind, it is not of the variety of 'knowledge and action.' Though the 'soul' has the 'potency of knowledge and action' they are not absolute as they are in God. Though there is 'absolute knowledge and action' in the released souls, they are not inherent in them but only acquired by the grace of Śiva. *Pauṣkara Āgama* reads, 'The power of knowledge and action in Śiva is absolute and extends to everything in the Universe unlike those of the soul acquired by his grace and hence circumscribed in application.'

The category of 'Pati' has thus been established by definition and proof. But 'Agency' implies the possession

of some form. What is the nature of that form of Śiva? The answer is as follows :

[9]

अथ पत्युरधिष्ठानं स्वशक्तिकिरणात्मकम् ।
तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान् ॥ ९ ॥

Atha Patyuradhiṣṭhānam svaśaktikiraṇātmakam |
Tasyām divi sudīptātmā Niṣkampo'calamūrtimān ||

— Mataṅga

The locus of action for the Pati is in the form of His lustrous potency (of knowledge and action). It is in that world of Light, (Śiva) the refulgent and serene exists in that motionless form (of knowledge and action).

The 'locus of action' in fact is not something spatial as it happens in the case of souls of every category including the Vidyeśvaras and super souls. It is in fact not different from His own power of knowledge and action.

This twin form of knowledge and action, resembles the rays of the sun which bestows warmth and sheds light and hence figuratively called 'rays'. The scripture which speaks about Śiva being in the form of 'bindu' tattva is therefore not acceptable. The 'lustre' referred to in this verse is to be taken to mean 'the boundless and all-embracing knowledge of God that constitutes His essence. His knowledge is not conditioned either by 'manas' as the Indian logician holds, nor by 'buddhi' as the Yoga school does. He never undergoes any transformation as some Vedantins aver. The point of view of the Saiva Siddhāntin about 'Pati' is distinct and should not be

confused with that of any other school like the 'Kaula' of Kashmir or Advaita of Śankara who explain the universe in terms of 'Pariṇāma' or 'Vivarta' of Brahman. The Pāncarātras assume 'śarīra' (body) for God. But the Siddhāntins do not, as the term 'acalamūrtimān' would indicate. The body of God is certainly not made of the mundane 'tattvas' which are mobile and varying, but of knowledge and action which are immutable and eternal.

[10]

काष्ठा सैव परा सूक्ष्मा सर्वदिक्काऽमृतात्मिका ।
प्रध्वस्तावरणा शान्ता वस्तुमात्राऽतिलालसा ॥ १० ॥
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ।

Kāṣṭhā saiva parā sūkṣmā sarvadikkā'mṛtātmikā |
Pradhvastāvaraṇā śāntā vastumātrātilālasā ||
Ādyantoparatā sādhvī mūrtitvenopacaryate |

—Mataṅga

"That śakti is supreme, subtle, all-pervasive and nectarine; it is free from any bond, tranquil and non-different from God, intensely eager (to help the soul); this eternal śakti is graceful; Its description as a 'form' is only figurative'.

This divine śakti being of a supreme order distinguishes God from the souls which have a mutable and corporeal form. The claim of those who consider the state of release to be something above Parameśvara is thus negated. If one were to accept the state of release as something higher than the attainment of Omniscience and Omnipotence, then one can postulate something higher than even that and so on

ad infinitum and the concept of release will remain nebulous. It would be difficult to get away from such phantoms if one were to accept such a postulate. The śakti referred to is subtler than even the atom; Yet it pervades every aspect of Creation. By saying that it is 'subtle' we refute those who speak about Hiraṇyagarbha endowed with a gross form as an evolute of Īśvara. When we say that it is 'all pervasive' the Pāñcarātras who assume different aspects of God like Pradyumna etc, with limited form stand refuted. The reference to its 'nectarine' character is a denial of the Mīmāmsaka view which admits Puruṣeśvaras that are mortal. These Puruṣeśvaras do not have the capacity to create body, instruments of knowledge and worlds. Reference is also made to śakti as being 'free from bonds' and this is a rebuttal of the view held by some who consider God as an exalted soul but yet associated with a set of bonds like 'grace' and 'obscuration'. It would be illogical to speak about Sadāśiva as creator and yet as One bound by certain shackles. In fact the 'grace' and 'obscuration' are only certain aspects of His cosmic act and are not in the nature of bonds. Once they are admitted that they are not pāśas He cannot be called a Paśu. The description of 'śakti' as being 'tranquil' implies that God is free from likes and dislikes and as such no analogy can be drawn with a king who is swayed sometimes by attachment and sometimes by hatred. The odium of being partial to the worshipper cannot thus be attributed to him. Whatever reward or punishment he gives to the worshipper serves only as a means to the attainment of the ultimate goal that he has set for every aspirant in accordance with his deeds.

This śakti is characterised by 'intense eagerness. As a fond father smiles or frowns at his son with the sole intent of bettering him so does God govern the world. This śakti, be it remembered, is not different from God Himself. This eternal Śakti-form of God is to be distinguished from the forms of Vidyeśvaras and Muktaśivas because the one has a beginning and an end and the other a beginning. If it be contended that the souls in the state of Muktaśivas being many with different grades of knowledge may prove incapable of discharging the duties pertaining to their station, it may be stated that they are omniscient and as such the charge of inefficiency born of love and hatred cannot be attributed to them as in the case of laymen who are swayed by likes and dislikes.

It may be argued that if śakti were to be 'tranquil' it may be lacking in the urge to accomplish anything. Nobody would act if there is no goal to be reached, no gain to be achieved. To this argument it is stated that this śakti acts not for any selfish gain but in an altruistic manner out of infinite mercy and concern for the souls. This is borne out by the expression *Sādhvī* in the verse. It may be asked how the expression 'mūrti' or form is compatible with the purely effulgent nature of this śakti. To this it may be stated that the term 'mūrti' is used in a figurative sense. In fact as *Pauṣkara Āgama* would put it 'jñānakriye Śive prokte sarvārthe nirmale pare' Śakti (jñāna and kriyā) is not something external to the Lord.'

The souls of the category of Mantras and Mantreśvaras and the released souls have for their material cause

'Śuddha Māyā' and hence have certain forms quite unlike ours traceable to aśuddha māyā. The several forms like Sadāśiva are really intended to help the aspirant on the path of meditation. As Bhoja observes in his *Tattavaprakāśa* 'The Lord assumes various forms as an act of kindness in order to help the souls whose śakti is obscured by the beginningless impurity called Āṇava.' (II - 14)

The description of śakti as really formless is still not convincing for a man who associates certain limbs and forms with one who is engaged in some activity. To satisfy them the author introduces the following verse.

[11]

वपुषोऽविद्यमानत्वात् यद्यत् कृत्यं करोति सः ।
तत्र तत्रास्य तत्कर्तृवपुषाऽनुकृतं वपुः ॥ ११ ॥

Vapuṣo'vidyamānatvāt yadyat kṛtyam karoti saḥ |
Tatra Tatrāsya tatkartṛvapuṣā'nukṛtam vapuḥ ||

— Mṛgendra

'Since there is no body for him, whatever activity He does, in respect of such activities, He assumes a form that befits the architect of that activity.'

The forms of Śiva are certainly not like our hands and feet. They are in the form of the appropriate mantra associated with the fivefold cosmic activity of God. Those mantras are Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. They are like our head, hands, feet etc.

Sarvasrotaḥsaṅgrahasāra observes — 'He appears in such form as the aspirant thinks of in the same way as the divine

Cintāmaṇi appears in the form of whatever thing he conceives in his mind.'

No one can associate a body impure like ours with God, the pure. The other alternative is to attribute to God a form associated with the 'bindu' tattva. That again is inconceivable because it involves the assumption of an 'activised bindu' as the material cause of His body. Granting that, how is 'bindu' activised? No self propulsion is possible in the case of 'bindu'. If it were to be activised by Śiva, it implies that He must have another body to activise the 'bindu' and still another body to activise that body and so on *ad infinitum.* If on the other hand it is contended that the still body of Śiva activises the bindu, where is the need for the assumption of such a body at all for Him? Once the need for a body to explain His cosmic activities is ruled out, the ancillary cause like adṛṣṭa can be dismissed. 'In the same way as a formless soul like ours', says Pauṣkara, 'causes motion in the limbs so the formless Śiva causes the cosmic activities'.

Activity implies adoption of certain means. What is the means (karaṇa) for His cosmic activities? This is outlined in the following verse.

[12]

करणं च न शक्त्यन्यच्छक्तिर्नाचेतना चितः ।
विषयानियमादेकं बोधे कृत्ये च तत्तथा ॥ १२ ॥

Karaṇam ca na śaktyanyat śaktir nācetanā citaḥ |
Viṣayāniyamādekam bodhe kṛtye ca tat tathā ||

—Mṛgendra

'The means is none other than śakti, which being associated with the Supreme consciousness (Śiva) cannot be an entity lacking consciousness. Since the objects of creation are innumerable the potency of knowledge and action too are manifold'.

The negative proposition in the first line underlines the truth that śakti is the sole means. The import of the second line is that the knowledge and activity of God are boundless.

The *Siddhāntasārāvalī* alludes to this fact and further makes it clear that the One eternal Śakti in the form of Vāmadeva etc. associated with 'Pati' enters on its task of the 'pure' primary creation distinguished from the creation of the 'impure' variety by others who deal with the lower tattvas beginning from Aśuddhamāyā. The one śakti acts in a myriad ways with different delimiting adjuncts (upādhis) in relation to the countless objects of knowledge and things created.

It is said that 'knowledge-action axis' or śakti constitutes the form of God, the Agent (kartā); how can the same be called a means (karaṇa)? To this the reply is given in the following verse that it is the will of God that constitutes the means and there is nothing inherently wrong in holding that an Agent can at the same time be formless.

[13]

यथा कालो ह्यमूर्तोऽपि दृश्यते फलसाधकः ।
एवं शिवो ह्यमूर्तोऽपि कुरुते कार्यमिच्छया ॥ १३ ॥

Yathā kālo hyamūrtopi dṛśyate phalasādhakaḥ
Evam Śivo hyamūrtopi kurute kāryam icchayā

—Kiraṇa

'In the same way as the formless 'Time' serves as a means of fruition of things, so Śiva the formless acts by His will'.

Every thing in the world undergoes change in moments, hours, days, months and years and so the time factor plays an important role in the ripening of things or fruition of events. The impress of time is left on men and women as they grow from childhood to old age. The seed grows into a mighty tree and yields fruits. All these are caused by time and yet time is formless. How can then the possession of form by Śiva be stipulated as a precondition for His Creation? He acts when he wills as yogis do by mere will. Agenthood cannot be denied Him on the score that he has no sense organ. Don't we see 'senseless' magnet attracting iron filaments unto itself?

The author now proceeds to describe the triple aspects of that one formless God to whom are ascribed a form and instrumentality in the form of his *śakti* as set forth earlier.

[14]

शक्तोद्युक्तप्रवृत्ताश्च कर्ता त्रिविध इष्यते ।
शक्तेः प्रवृत्तिभेदेन भेदस्तस्योपचारतः ॥ १४ ॥

Śaktodyuktapravṛttaśca kartā trividha iṣyate |
Śakteḥ pravṛttibhedena bhedas tasyopacārataḥ ||

'The Agent (God) is considered to have a triple mode with 'śakti' (1) in its potential state, (2) in its inceptive state and (3) in its kinetic state. This difference in the dynamism of the 'sakti' gives rise to a seeming difference in the nature of God.'

God is considered to be of three aspects in accordance with the state of His 'cit-śakti' (Consciousness-Potency) whether it is in its inert, inceptive or active state. God with his potency in its inert state is described as Niṣkala (subtle) and is known by the name 'Śānta', the serene. With his potency in the inceptive state, He is described as Sakala-niṣkala (amorphous) and is known by the name Sadāśiva. With his potency in its kinetic state, He is described as Sthūla (manifest) and is known by the name Īśvara. This threefold character arises solely in relation to creation and therefore is not fundamental in regard to God. 'With His will, agency and bestowal of grace, He creates the universe, enables the souls to enjoy the fruits of their deeds and gives them rest says *Kiraṇāgama*. When Sadāśiva merges in the Atiniṣkala tattva, the very subtle state, that is His 'laya'. The eternal enjoyment of Sakala-niṣkala tattva is His 'bhoga'. His sway over the 'paramapada' is His 'adhikāra'. But all these distinctions are more in the nature of academic theorization than actuality, proclaims the *Pauṣkarāgama*. Like the actor who appears in different roles, Śiva plays diverse roles and assumes different names like Śānta, Sadāśiva and Īśvara.

Tattva, in reality, is only one; but in the process of creation assumes different names as Nāda, Bindu, etc. in the same way as gems of the same cutting assumes different names in different settings. This differential aspect of God is akin to the different nomenclature of the soul, which albeit the same, is called 'sakala' in association with body, 'akala' in the state of dissolution and 'para' in the state of release.

It is contended by some like the Advaitins that God is both the efficient and material cause of this universe. The author rebuts their argument and cites *Parākhyāgama* in support of the existence of three separate causes for any effect.

[15]

निमित्तमीश्वराख्यं तद् यद् दृष्टं सहकारणम् ।
उपादानं च यत् सूक्ष्मं सर्वकार्येषु संहितम् ॥ १५ ॥

Nimittam Īśvarākhyam tad yad dṛṣṭam sahakāraṇam |
Upādānam ca yat sūkṣmam sarvakāryeṣu saṁhitam ||

— Parākhya

'Īśvara is the efficient cause; there is besides the perceptible instrumental cause and the basic material cause; all the three cumulatively constitute the cause in regard to every effect.'

The term Īśvara implies the possession of 'Aiśvaryam' viz., the potency of 'knowledge-action'. The instrumental cause is something like the pivotal staff and wheel of a potter and the material cause is like the clay used by the potter. The expression 'cumulatively' in the sūtra clinches the issue against those who speak about the One (God) being both the efficient and material cause. There is the invariable concomitance between this triple cause and effect. The illustration cited by the opponent in support of his 'material *cum* efficient cause' theory is that the spider is both the material and efficient cause of the web that it weaves. This specious argument does not stand close scrutiny once it is understood that it is not the spider but only its saliva which is the material cause. Moreover when God is supposed to

be the material cause, one may have to admit his being subjected to an evolutionary process in the course of creation and the intelligent God being the source of inert matter too. If God, the Supreme Consciousness, were to be the material cause, then His evolute, the Universe must be all intelligent which it is not. On the same ground His inherent 'śakti' also cannot be the material cause.

If it is contended that the Universe is only 'an apparent change' (vivarta) of the Supreme Consciousness, then the Universe becomes unreal, which we are not prepared to concede. No one has the right to deny the real solid existence of the world that is established by every instrument of valid knowledge. This idea is conveyed in *Pauṣkarāgama* (II. 4-5)

So Śiva is the efficient cause, His potencies the instrumental cause and 'bindu' the material cause.

As sunlight is inherent in the sun, moonlight in the moon, heat in fire, so 'śakti' is inherent in and therefore inseparable from God. In the higher order of creation (śuddhādhvā) Śiva is the efficient cause and 'bindu' the material cause, whereas in the lower order of creation 'Ananteśa' is the efficient cause, and 'Māyā', the cosmic source is the material cause. This is indicated in *Kiraṇāgama.*

There are others who contend severally that Māyā (cosmic source) or Kāla (time) or Karma (action) may be regarded as the efficient cause instead of God. This is untenable. How can a nonsentient entity like any one of

the above be the efficient cause? We have seen in the world the indispensability of an intelligent agent behind any 'kārya' (effect). The opponent may turn round and ask, 'If so, why not the sentient soul be the Creator? To this it may be pointed out that the potency of knowledge and action that we the sentient souls possess is limited and circumscribed by the impurities associated therewith and hence incapable of creating this vast and myriad Universe. Hence the Omnipotent and Omniscient God alone can be the efficient cause of this vast Universe.

A difference in reading is noticed by the Commentator in the first line of the sūtra. If instead of 'tad yad dṛṣṭam' the words 'yadadṛṣṭam' are used, the term 'adṛṣṭam' meaning Karma (action) is to be taken as the instrumental cause. This interpretation has the sanction of *Pauṣkarāgama*, (VIII-18).

The author next proceeds to refute the contention of those who claim eternality for the Universe.

[16]

मूर्ताः सावयवी येऽर्था नानारूपपरिच्छदाः ।
स्थूलावयवशिष्टत्वाद् बुद्धिमद्धेतुपूर्वकाः ॥

अतोऽस्ति बुद्धिमान् कश्चिदीश्वरः समवस्थितः ॥ १६ ॥

Mūrtāḥ sāvayavā ye'rthā nānārūpaparicchadāḥ |
Sthūlāvayavaśiṣṭatvād buddhimaddhetupūrvakāḥ ||

Ato'sti buddhimān kaścidīśvaraḥ samavasthitaḥ |

'Things (like earth, water; etc.) which are endowed with forms and parts and are clothed with a variety of dispositions presuppose the existence of an Intelligent Agent since they are associated with perceptible parts. By such means (of valid knowledge) as the above it is established that there is an Intelligent Being (Agent) in the form of God.'

An intelligent agent has full and immediate knowledge of the material that he is going to use in the creation of things. The expression 'perceptible parts' refers to the parts of elements like earth, etc, which are perceptible by our senses. One may recall here the usual analogy of the effect, a pot endowed with parts, being created by a potter, an intelligent being who has full and complete knowledge about the material, the clay and the process of manufacture of the pot with wheel, staff, etc.

The *Vāyavīya Saṁhitā* declares, 'The unintelligent things from the atom to the cosmic substratum have not been found to function without an intelligent agent. The Universe being an effect needs necessarily an Agent because it has parts and such an agent can only be God and not the soul or bondage'. This refutes the contention of atheists who do not admit God as creator.

The author next explains the fivefold acts of Śiva.

[17]

जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः ।
कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि ॥ २७ ॥

Jagajjanmasthitidhvaṁsatirobhāvavimuktayaḥ |
Kṛtyaṁ sakārakaphalaṁ jñeyamasyaitadeva hi ||

'Creation, sustenance, dissolution, obscuration and liberation in relation to the world constitute the five fold action of God Śiva alone. They are associated with their cause (śakti, etc.) and effect (enjoyment, liberation etc.)

The term 'world' in the verse refers to the living beings.

The first act of *Creation* by Śiva is of the higher order (śuddhādhvā) with 'bindu' as material. He creates the śuddhatattvas like the higher worlds where souls of the order of Vidyās and Vidyeśvaras dwell. Their body is made of bindu tattva. In the lower order (aśuddhādhvā) of creation, Ananteśa and others are ordained as creators by Śiva. Here Māyā is the primal principle and the evolute thereof, the world with all the objects of experience is created for the benefit of the souls that are born in different strata of life.

Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍī are at the apex. Next to them in a descending order are the Maṇḍalis, Śatarudras, Indra, etc., All these are subordinates of Śiva and act at His behest. Though the Vidyeśvaras are omniscient yet they cannot act independently. They take their orders from Śiva and give the souls their desert at the proper time in proper measure. At the end of the period of sustenance they enter Śiva in entirety.

The second act is *Sustenance*. In this state the souls are associated with the different elements with a view to secure for them the different ends of life. The souls stand

in relation to an action as agent or object or instrument or locus and so on.

The third act of *Dissolution* is a process of involution. Bodies, senses and worlds go back to their source in both the higher and lower order of creation, viz. 'bindu' and 'māyā'. The souls that are fatigued as a consequence of these countless journeys through births and deaths are given their well earned rest. It is indeed a benevolent act of God.

This dissolution is of three kinds. The lower occurs at the end of a day of Brahmā when he goes to sleep. This is caused by an act of Kālāgnirudra when the Earth, the Space and the Heaven get dissolved. The medial dissolution is one when Śrīkaṇṭha goes to sleep, the tattvas beginning from the elements and ending with attributes, sattva etc., get dissolved. When the worlds beginning with those of Kālāgni to the Nāda tattva get dissolved it is called the higher dissolution. Details about these can be seen in *Mataṅgāgama.* At the time of this last stage of dissolution called Mahāpralaya there exist none but the Bond, the Soul and Śiva. These continue to exist, as *Acintyaviśvāgama* says, solely for the benefit of the souls. As *Tattvaprakāśa* observes 'these three verities continue to remain even after the grand dissolution so that subseqent creation is possible'.

The fourth act of *Tirobhāva* or *Obscuration* is explained by the Vārttikakāra as an act of Divine justice wherby the souls get experiences in conformity with the fruits of their

karma. It is really an act of protection afforded to souls against arbitrariness.

The fifth and final act namely *Anugraha* or *Liberation* is an act of Grace when the bonds are sundered and the souls get either 'para' (higher) liberation or 'apara' (lower) liberation. The higher is of only one type but the lower is of six kinds. The higher is subtle, says *Mataṅga* and is characterised as being limitless, full, free, beyond everything and all pervasive with none higher than the released. The other six types of release are relatively gross in which the souls are dependent on a higher God with powers constricted.

This act of Grace is done by Śiva both at the time of creation and dissolution. As stated in *Mṛgendra* the souls that are released during the state of 'rest' become lesser Śivas and those that are released during dissolution are ranked as Rudra, Mantreśvara or Īśāna.

The *Svāyambhuvāgama* commenting on the purpose of the fivefold acts of Śiva says that the souls are given body with a view to enable them to enjoy the fruits of their action here and now and attain release ultimately.

The word 'only' in the verse precludes the possibility of any agency other than Śiva like māyā, karma, soul, etc discharging this five fold activity for the reasons already explained. That these five activities are governed by cause and effect relation is rightly emphasised in the verse, lest one should think that every soul should get liberated or none at all.

Even in the state of sleep (rest) after Mahāpralaya, the 'śaktis' of Śiva are awake and active for the benefit of souls'

[18]

स्वापेप्यास्ते बोधयन् बोधयोग्यान्
रोध्यान् रुन्धन् पाचयन् कर्मिकर्म ।
मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन् पश्यन्
सर्वं यद् यथावस्तुजातम् ॥ १८ ॥

Svāpepyāste bodhayan bodhayogyān rodhyān
rundhan pācayan karmikarma|
Māyāśaktīr vyaktiyogyāḥ prakurvan paśyan sarvam yad
yathāvastujātam ||

— Mṛgendra (iv. 15)

'Even in the state of sleep he awakens those who are ripe for it, constrains those who are to be constrained, ripens the karma of souls, maintains in a state of readiness to activate the potency of māyā and keeps vigil over everything as they stood'.

The ripeness of souls is determined by the state of malas, the impurities attached to them. The 'karma' is the one which determines the nature of body, sense, parentage, life, enjoyment etc., of the souls. These 'karmas' are kept in a state of readiness to yield the appropriate fruits. As *Mṛgendra* explains, 'they cannot transform themselves, as anything that is transformed, (e.g.), milk into curd requires something external to it to effect transformation.' Likewise the potency of the higher and the lower māyā cannot function by themselves without a director namely God.

We do not always see things as they are. Our perception is very often vitiated and consequently our knowledge is either partial or illusory or doubtful and seldom exact. But the perception of Śiva is perception of things as they are. It is unambiguous, complete and true. This verse incidentally underlies the Omniscient aspects of Śivā. These two are interrelated. Without full knowledge one cannot act correctly. A weaver must know everything about a cloth he weaves.

Tacit reference is made in this verse to the existense of God, soul and bonds even in the state of grand dissolution and what is more, the performance of 'Pañcakṛtyas' even in that state of Rest. What great concern for the souls! *Pauṣkara* exclaims—"Even during Pralaya He performs the five cosmic acts with no concern for time". Truly He does not look at His watch, while engaged in His selfless and self imposed task but ever keeps a watch over his wards, the souls.

The schools of Vedanta that proclaim the identity of Brahman with Soul and everything in this Universe are only Paśupāśeśvaravādins as they exalt soul and matter on a par with Brahman, the Supreme. It does not therefore teach Patijñāna. Those who put 'time' and 'karma' in the place of God are 'Pāśeśvaravādins'. The author has thus drawn our attention to the unique feature of *Śaiva Siddhānta* which upholds the supremacy of Pati (Śiva) without denying the reality of soul and matter.

The existence of God is established in sutra 7, the nature of god in 9, the means of creation in 12, the five

cosmic activities of God in 17 and the fruit of creation in 18.

We have so far considered the nature of Pati in detail. 'Only such Patijñāna can lead one to liberation and never the knowledge of soul and matter', declares *Mṛgendra* (V—18).

Here ends the section dealing with Pati or God.

* * * *

Having so far explained the nature of 'Pati' (Śiva), Umāpati Śivācārya now proceeds to explain the nature of Paśu (soul).

[19]

देहान्योऽनश्वरो व्यापी विभिन्नः समलोऽजडः ।
स्वकर्मफलभुक् कर्ता किञ्चिज्ज्ञः सेश्वरः पशुः ॥ १९ ॥

Dehānyo'naśvaro vyāpī vibhinnaḥ samalo' jaḍaḥ ।
Svakarmaphalabhuk kartā kiñcijjñaḥ seśvaraḥ paśuḥ ॥

—*Parākhyāgama.*

"Paśu" (soul) is distinct from the body, indestructible, pervasive, varied, endowed with 'malas' (impurities), non-inert, enjoyer of the fruits of its own action, agent, possessor of limited knowledge and having an Overlord."

Dehānyaḥ : By saying that the soul is distinct from body the āgama refutes the theory of the materialist who identifies the soul with the body on the basis of popular usages like "I am fat,' 'I am slim' etc, where an equation is made between the person and the object that is fat or slim, viz., body. It may be contended by some that the soul exists even according to materialists by adopting the

following syllogistic reasoning — 'Eyes etc., being in the nature of means (gateways of knowledge) exist for fulfilling the needs of another, viz., soul, like a set of articles of furniture serving the needs of man. This is not sound because soul is non-existent for a materialist. Moreover materialists do not accept any means of knowledge other than perception. Even granting that the inferential process is acceptable to the materialist, it leads to an unwarranted distinction between the one that infers and the soul that is inferred which necessarily becomes extraneous to him. So the inferential process does not help in knowing the soul as being different from the body.

It is further argued by the materialist that the level of consciousness in a person is variable with the stage of growth of a person which consists in the growth or decay of the body in boyhood, youth, old age etc. The conscious principle or soul is identical with the body just as heat is identical with fire in as much as there is increase or decrease of heat in proportion to the volume of fire. This argument again is not sound because body can never be identical with the soul, body being inert and soul being conscious.

The body can never be a conscious element because anything that is liable to change and transformation and is an object of enjoyment is found to be inert e.g., a piece of cloth. But this argument is questioned by the materialist who contends that an object of enjoyment need not necessarily be inert e.g., woman. To this the reply is given that it is not the woman who is the object of enjoyment

but only her body. A counter argument is posed. 'If so, can a lifeless body be an object of enjoyment?' 'Yes, it is an object of enjoyment for the flesh eaters though not for lovers.'

The argument that soul is none else than body based on statements like 'I am fat' etc., is countered by other statements like 'his body, my body' etc., where the notion of difference between the soul and body is quite evident. When we say that soul is revealed, it is not to be taken to mean that the existence of soul cannot be known by logical method. Inferential reasoning is resorted to only to prove its existence to some doubting Thomas who is incapable of realising the same by self experience. The mere resort to inferential process does not make soul something external to one's self. If the materialist seeks to disprove the validity of what is inferred he can do that only by adopting the same method which he has no right to do because it is contrary to his creed. The contention of the materialist that there is no consciousness apart from the body stands discredited since it is quite obvious that there is no consciousness in the dead body. Therefore the soul is that which is the seat of knowledge (including perception and recollection) and it is the conscious spirit which is different from the body.

When soul is thus distinguished from the body it follows that it is distinct from the senses too.

It is common knowledge that at the instance of mind which receives impressions from the outside world, the tongue sways and aids the production of articulate sounds

that convey certain ideas intended to be conveyed by a person. The senses, like the mirror, an inert matter, reflects the impressions gained by a person. So they constitute but the means that serve the needs of intelligent soul.

The *Mataṅgāgama* puts it succinctly — 'The existence of the soul is inferred from the function of senses like eyes on the analogy of the mirror that reflects objects.'

When a group of things are found assembled together they are invariably directed towards a certain common objective that is different from the group in the same way as chairs, table etc., are intended to satisfy the needs of a person. So are the several senses like eyes, ears etc. The inference is thus drawn that the senses serve one 'bhoktā' (soul, the enjoyer) external to them to experience (bhoga) certain things.

Anaśvaraḥ (imperishable): This epithet refutes the contention of the Buddhists who consider the soul to be momentary and consequently perishable. If such were the nature of soul, neither the soul reaping the fruit of its previous action nor any recollection on the part of the soul of its previous experience is capable of being rationally explained. Soul has therefore to be accepted as being eternal. Only then is it possible for the same soul to recollect its past experience as well as to have continuous experience of a thing.

Vyāpti (pervasive): If the soul were to be of a limited size as the Jains contend, identical experience on the part of the soul of fruits of action in diverse places cannot be

5

satisfactorily explained nor can there be any connection between 'inert' actions performed in different places and the fruits thereof that are to be experienced by the soul. The soul if it were to be of a limited dimension must necessarily be impermanent. If the size of the soul were to be variable with the size of the body, then the soul is liable to contract and expand and undergo transformation, which is ridiculous. To obviate the above anamolies it has got to be accepted that the soul is all pervasive.

Vibhinnaḥ (several): If the soul were to be only one as the Advaitins claim, then the attainment of salvation by a person would imply that the soul that was in a state of bondage till then was now released. This leads to the admission of duality like bondage and release and their cause nescience and true knowledge etc. Further, the attainment of release by one would involve release of the entire creatures which means end of worldly life. On the contrary every one is aware of the hard reality of the world's continued existence at that time. The conclusion that there are myriad souls is therefore inescapable. The One soul theory may also lead to an impossible situation in which every individual must have the same experience.

The above argument is set forth in *Mataṅgāgama* which establishes the need to admit a variety of souls on account of the diversity in experience among different individuals which in turn is determined by individual 'karma' of every one of them.

Pauṣkarāgama too stresses the above argument—' If soul were to be nondifferentiated and one, every one must have

the same urge to experience a thing at a given moment. But in fact we find while one desires to enjoy a thing at one time another desires to go to a particular place. Hence soul is manifold.

Samalaḥ (endowed with impurity): 'Mala' is that nescience which shrouds 'true knowledge' but different from 'karma' and serves as source of 'desire' (rāga). But it is not corporeal. It has the corroding effect on the soul like poison. The soul becomes contaminated by this nescience and assumes certain characteristics in consonance with things with which it comes into contact.

Ajaḍaḥ (not inert): To be intelligent and active is the nature of soul. Otherwise we cannot account for the urge to act in a person. 'Body, mind etc,' says *Pauṣkara*, 'are activised by their controller, namely the soul, for they are inert by nature like a pot.' That volition which precedes action directed towards an object is what is called 'sattva,' characteristic of an intelligent agent. That sattva is determined by karma.

Svakarmaphalabhuk (one who enjoys the fruits of one's own deeds): The fruit depends upon the karma. We find two cultivators cultivating their lands in the same manner with the same resources and yet the fruits they reap sometimes vary. Two men of similar propensities and conduct engage themeselves in diligent service and yet one is opulent and the other indigent because of some mysterious cause which we call 'Adṛṣṭa' or 'Karma' of the 'dharma' or 'adharma' variety. 'This karma has got to be assumed to account for this difference in the results', says *Pauṣkara*.

Kartā (agent): Agency cannot obviously belong to inert body etc. Puruṣa or soul, the eternal intelligent principle is the most important factor in the performance of an act. Though the soul cannot act without the aid of certain instruments, the latter are only secondary. If a man cuts wood, he needs no doubt an axe to cut it. But the axe cannot act on its own in the absence of the wood cutter who puts it into use. The world acknowledges the primacy in this act of only the woodcutter and not the axe.

Kiñcijjñaḥ (with limited intelligence): The soul is endowed with limited knowledge. This is obvious. The soul's nature is plenary only when God bestows grace.

Seśvaraḥ (accompanied by God): The soul is guided by God and not independent as the Sāṅkhyas describe.

Paśuḥ (bound by the shackles of 'malas'): The soul prior to its absolute freeedom (mukti) from the impurities pertaining to it is called 'Paśu'. The souls of varying gradations in the descending order are called *Vijñānākala*, *Pralayākala* and *Sakala* depending upon the soul being free from the sway of three or two or one of the 'malas', viz., āṇava, karma and māyā. Details about these malas will follow.

Thus the concept of the 'soul' or paśu has been succinctly expounded according to Śaiva Siddhānta.

[20]

अथाऽनादिमलः पुंसां पशुत्वं परिकीर्तितम् ।
तुषकम्बुकवद् ज्ञेयं मायावापाङ्कुरस्य तत् ॥ २० ॥

Athānādimalaḥ puṁsām paśutvam parikīrtitam |
Tuṣakambukavad jñeyam māyāvāpāṅkurasya tat ||

—Svāyambhuvāgama

'The beginningless 'mala' associated with souls is otherwise called 'paśutvam' (the essential nature of soul). It serves to help the sprouting (initial evolution) of māyā in the same way as the bran helps the sprouting of the grain'.

The impurity of the soul is called 'mala' because it reduces the lustre and power of cognition and conation inherent in the soul by enveloping the same. This concealment is an action with no beginning. Beginninglessness of this action is transferred to the 'mala' which is therefore called 'anādi āṇava mala'. It is the ground where the seed of māyā is sown and is rendered fit by the will of God to give rise to the tattvas, kalās etc., in the same way as a seed of a grain covered with bran sown in the mud gets swollen and is rendered fit to put forth the shoot.

A possible objection here is how 'āṇava' located in the soul be connected with the creation of tattvas that spring from Māyā, there being no common ground between them. The answer is that analogies cannot be stretched too far. This is intended only to convey the similarity in the causal relationship that exists in the Āṇava-māyā-kalā sequence and the mud-grain-sprout sequence, the āṇava being a (nimitta) cause like mud in relation to the effect, viz., kalā etc., similar to the sprout in the analogy.

This 'āṇava' which is coexistent with soul is likened to the verdigris in copper by the *Mataṅgāgama*. This analogy serves only a limited purpose, viz., to explain how

the 'āṇavamala' is removed by the grace of Śiva (Śivaśakti) in the same way as the verdigris in copper is removed and the latter made to regain its lustre by rasaśakti (power of chemical).

This 'āṇava' is called variously by different terms like paśutva, paśunīhāra (mist of soul), mṛtyu (death), mūrcchā (stupefication), mala (impurity), añjana (collyrium), avidyā (nescience), āvṛti (shroud,) ruk (disease), glāni (mental debility), pāpa (sin), mūla (base) and kṣaya (emaciation).

'Mala' though one acts on the innumerable souls through its multifarious *śaktis*. This idea is brought forth in the following sūtra.

[21]

तदेकं सर्वभूतानामनादि निबिडं महत् ।
प्रत्यात्मस्थस्वकालान्तापायिशक्तिसमूहवत् ॥ २१ ॥

Tadekam sarvabhūtānām anādi nibiḍam mahat |
Pratyātmasthasvakālāntāpāyiś aktisamūhavat ||

— Mṛgendra

'That great beginningless and imperishable (āṇava) mala though one, pertains to all individual souls in the form of a certain potency (śakti) which is nullified individually at the ripe moment and hence is described as one having many potencies'.

This single enveloping 'mala' belongs to all the fourteen species of creation. It is not adventitious like the bond 'māyīya' but is one without beginning. If we are to assume the 'mala' to be many, the many malas being

inert, must have a source and this assumption militates against its being beginningless which has got to be accepted. It cannot be contended that though a source is admitted it can still be called *anādi* on the ground that 'kalās' etc., continue to be the constricting elements of soul in endles succession from time immemorial. To attribute to 'māyā' such a beginninglessness is not acceptable. If we admit this type of beginninglessness (pravāhānāditva) then we may have to admit a stage when the souls are dissociated from such 'malas'. In such a contingency the soul, like Śiva free from the bonds is not liable to be bound again. So this type of beginninglessness akin to the continuous flow of the current of a river that we notice in 'karma' cannot be attributed to 'āṇava'. In fact like 'māyā', it has no beginning, having no source.

It is described as 'mahat' because it envelops all the souls that are pervasive. If the 'mala' were to be only one and if one soul attains salvation when it becomes fit, will it not lead to the salvation of all and sundry? No, says the Āgama, because though 'āṇava' is one, its śaktis are as many as there are souls. When the individul śakti (potency) becomes a spent force at the appropriate time, it is only that śakti which is eliminated without detriment to the continued existence of 'āṇava' which has still myriad śaktis operating in thc rest of the souls.

Tattvatrayanirṇaya expresses this idea thus—

'*Malaśaktayo vibhinnāḥ pratyātmam caiva tadguṇāvarikāḥ.*'

This āgama defines (lakṣaṇa) the nature of 'āṇava'. But what is the proof (pramāṇa) for its existence? A

thing to be accepted requires not only a definition but also proof. The author now furnishes the proof in the form of an inference thus:—

'Moha, mada etc., are the effects. Being effects they must have a cause. Such a cause cannot be 'māyā' or anything else which are intended to enlighten the souls. So by the Law of Residues, it can only be 'āṇava' which by enveloping the light of intelligence ushers in darkness in the form of moha, mada etc.

The *Kiraṇa* and *Mataṅgāgama* bring out the difference between the two, the 'māyā' and 'mala', the former that reveals (vyakti) and sheds light (prakāśā) and the latter that obscures (āvṛti) the soul and creates darkness (andhakāra).

The effect of 'āṇava' is sevenfold: (1) moha (stupefication), (2) mada (pride), (3) rāga (passion), (4) viṣāda (sorrow), (5) śoṣa (depressed state of mind) (6) vaicittyam (loss of discrimination) and (7) harṣa (joy). These are the inherent impurities of soul).

The several śakitis of 'mala' do not either operate or cease to operate of their own accord but only under the influence of the Supreme Lord's controlling power called '*rodhaśakti*' which is designated *pāśā*, though it is really not one, in a rather secondary sense. This secondary usage of the term 'pāśa' with reference to rodhaśakti is what is explained in the following two sūtras.

[22]

तासां माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा ।
धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥ २२ ॥

Tāsām māheśvarī śaktiḥ sarvānugrāhikā śivā |
Dharmānuvartanādeva pāśa ityupacaryate ||

— Mṛgendra

'That śakti (Rodhaśakti) of Maheśvara is quite an auspicious one that bestows grace on everyone. Yet it is called pāśa (bond)—[a non-complimentary expression]—in a secondary sense in as much as it helps the characteristic function (of the potencies of āṇava).'

The term 'sarvānugrāhikā' underlines the all embracing, non-discriminating, abundant grace of Śiva's 'rodhaśakti' that knows no distinction of the lordly and the lowly. It is Śivā on account of its beneficent nature in leading the soul ultimately towards final Bliss. The characteristic function of the potencies of 'āṇava' consists in obscuring the cognitive and conative faculties of soul.

How can 'rodhaśakti' which, as the term suggests, is an obstructive principle be described as bestowing grace? The answer is given in the following sūtra.

[23]

परिणामयत्येताश्च रोधान्तं कार्कचित्त्विषा ।
यदोन्मीलनमाधत्ते तदानुग्राहिकोच्यते ॥ २३ ॥

Pariṇāmayatyetāśca rodhāntam kārkacittviṣā |
Yadonmīlanam ādhatte tadānugrāhikocyate ||

— Mṛgendra

"This śakti of Śiva brings about a transformation in the nature of the several śaktis of āṇava until that power is exhausted and when by means of its light comparable to the light of the sun, it brings about enlightenment to the soul then it is called the benevolent."

The 'rodhaśakti' of Śiva has a twofold function. In the first instance it directs and transforms the potencies of āṇava and when those potencies have fulfilled their purpose, the second function commences when the Lord leads the soul on the path of Light, being Himself in the nature of the Light of knowledge, the Light that is great and vast in its sweep like the light of the sun. The syllable 'Ka' means the head and in the present context it refers to Iśāna, the Supreme Head of everything as the scripture proclaims 'Iśāno mūrdhā'. He is ever active in bestowing grace on the souls and when engaged in such an act His śakti is called anugrāhikā. The souls that come under the spell of such potency are those which have become ripe for receiving the light. It short the same 'tirodhāna śakti', which exercises certain influence over 'māyā' and its evolutes until such time as the soul becomes ripe for receiving true knowledge, thereafter under the label of 'anugrāhikā śakti' redeems the soul and enables it to realise its own true nature. It is called 'sarvānugrāhikā' for the reason that it controls and guides both the inert (acit) evolutes of 'māyā' and the intelligent (cit) souls.

After thus explaining the nature of two 'pāśas,' 'āṇava' and 'tirodhāna śakti' the author considers next in the order of importance the third pāśa, 'mahāmāyā.'

[24]

वागीश्वरी च शुद्धाध्वमूलोपादानकारणम् ।
नोपादानं विना कार्यं कदाचिदुपलभ्यते ॥ २४ ॥

Vāgīśvarī ca śuddhādhva-mūlopādānakāraṇam |
Nopādānam vinā kāryam kadācidupalabhyate. ||

—Viśvasārottara

'Vāgīśvarī (Mahāmāyā) has got to be accepted as the basic material cause of the tattvas in the Śuddhādhvā (pure path) in as much as we do not find at any time an effect being produced without being related to some material cause.

Pauṣkara āgama describes Vāgīśvarī as Para Vidyā (Supreme knowledge) as distinct from Māyā which is identified with Nescience. Several synonyms of Mahāmāyā occur in the Āgamas and they are recounted in *Nādakārikā*. Among them we find Nāda, Parasumaṅgaḷā, Mālinī, Mahāmāyā, Anāhata bindu, Aghoṣā vāk, Brahmakuṇḍalinī tattva, Vidyā etc.

Mahāmāyā may be defined as the material cause of the higher order of creation (Śuddhādhvā). This gives the clue to the inferential process of the following type. The Śuddhādhvā being an effect must have a cause as every effect must have one and that is the Mahāmāyā. But then why should we assume a separate category like Mahāmāya as the cause when we can explain the effect as being caused by a certain śakti inherent in Śiva? A danger lurks in such an argument because such a śakti can only be 'acit' (non-intelligent) and how can such an inert thing inhere in Śiva, the Supreme conscious principle?

'This Kuṇḍalinī does not enter into any relationship of identity with Śiva but is distinct from it like the potter (the agent) from the clay (the material used) says *Pauṣkara.*

A further question is raised as to why we should assume an unknown entity like Mahāmāyā as the material cause when we already have māyā or Prakṛti as the material cause of creation. A metaphysical distinction is made here between Mahāmāyā on the one hand and Māyā and Prakṛti on the other. The latter two lead to moha (stupefication) and can never serve as the cause of the senses and body of the enlightened who are created in the realm of śuddhādhvā by the power of Śiva.

The creation at a higher level must necessarily have an appropriate cause and that can only be of a pure variety like the Kuṇḍalinī. Though pure, the Mahāmāyā also is called pāśa as it restricts the freedom and sovereignty of the residents in the world of creation in śuddhādhvā who have yet to reach the higher goal of absolute freedom in the form of Paramokṣa. The Rudras, though highly evolved souls, are yet bound, says *Pauṣkara*, by this 'bindu' (Mahāmāyā) until they get released by it and attain (paramukti).

The author now proceeds to show how this *bindu* functions in the higher order of creation as a nucleus of the further creation of the Universe by citing the following sūtra.

[25]

याऽथ कुण्डलिनी शक्तिर्मायाकर्मानुसारिणी ।
नादबिन्द्वादिकं कार्यं तस्या इति जगत्स्थितिः ॥ २५ ॥

Yā'tha kuṇḍalinī śaktiḥ māyākarmānusāriṇī |
Nādabindvādikam kāryam tasyā iti jagatsthitiḥ ||

—Viśvasrottara

'The Kuṇḍalinī (mahāmāyā) śakti functions in accordance with the māyā and karma in the world of the pure (śuddhādhvā) and forms the source of the tattvas Nāda, bindu etc.'

This śakti is to be distinguished from the Supreme Śakti which is inherent in and inseparable from Lord Śiva and which in the words of *Sarvajñānottara* is the Supreme and imponderable, all pervasive yet subtle, eternal and pure, one and many, an ocean of peace and bliss and which is alive and active in every evolute in the Universe.

The kuṇḍalinī śakti is a step below that śakti. It acts in conformity with māyā and karma in the form of kalās like Nivṛtti and serves as the ultimate source of the tattvas like Earth. It is also in the form of the power of Word (Vākśakti) in conformity with karma. Its being in conformity with māyā may also be explained in terms of the creation of the bodies of Anantadeva etc. caused by Māyā that is activated.

The *Ratnatraya* describes this Mahāmāyā as the Parigraha śakti of Śiva which is the source of mantras. *Sarvajñānottaravṛtti* explains this śakti as something which is coiled like a serpent existing severally in every soul in the form of Nāda, its own evolute, though it is really one. The word etcetera in the Āgama text 'Nāda, bindu etc.' comprehends the tattvas beginning from Nāda and ending with Vidyā in the Śuddhādhvā including the bhuvana (world), tanu (body) and karaṇa (aids) pertaining to it as well as

the Āgamas like Kāmika. According to *Kālottarāgama* the etcetera may extend even to the entire Universe comprising the thirty five tattvas in as much as this śakti is the source of evolution and the end of involution of all tattvas.

The first tattva that arises from Kuṇḍalinī is the Nāda otherwise called Śiva tattva. The next stage is bindu otherwise called śakti tattva. The next one is Sādākhyam followed by Īśa which in turn is followed by Vidyā tattva. These five constitute the five higher tattvas.

The Vidyā tattva comprehends the Overlord of that tattva, the seven queens of Vidyā, namely Bhṛguṇī, Brahmavetālī, Sthāṇumatī, Ambikā, Rūpiṇī, Nandinī and Jvālā, the seven crores of mahāmantras under their suzerainty, the subtle and articulate sound, the twentyeight Āgamas etc.

In the Īśvara tattva, Ananta etc., are the eight Vidyeśvaras, Vāma, etc., are the eight presiding deities, Bhānumatī etc., are the eight maids who attend on the Vidyeśas. Ucchuṣma etc., are the five Rudras, Nandī etc., are the eight Gaṇeśvaras, Indra etc., are the regional deities and Dharma etc., are the eight weapons.

In the Sadāśiva tattva Sadāśiva is the presiding deity, the mystic syllable 'Om' etc. are the ten aṇus, five Brahmans, six Aṅgas and the gross Nāda are among the other constituents. As *Mataṅgāgama* puts it, just as the grass and stone on Mount Meru become gold so every one in the Sadāśiva tattva attains equality with Sadāśiva.

In the Bindu tattva, Śiva of the Sakala-Niṣkala type known as Sadyojāta is the Overlord. Īśvaras of Nivṛtti-kalā etc. and the subtle Nāda are the constituents of this tattva. These are indicated in *Tattvaprakāśavṛtti* and *Siddhāntadīpikā* of Sarvātmaśambhu.

In the Nāda tattva, Śiva, the Overlord of the domain of Nivṛtti kalā etc. is the Supreme Head. There are in the śakti tattva, besides the Kuṇḍalini, Parameśvara and the Vāgīśas. This Nāda is the cause of all causes and eternal.

Certain Ācāryas would hold that Śiva tattva in the form of 'Bindu' is the primordial cause and the other four tattvas are the products thereof. *Sarvajñānottara* gives expression to this idea. *Pauṣkara* too subscribes to the view of four tattvas but according to *Pauṣkara*, Śiva tattva also is a product like the other tattvas and embraces Śakti tattva in its fold.

The author next proceeds to explain how the four aspects of Speech are only the products of Mahāmāyā.

[26]

तस्याश्चतस्रो वाग्रूपा वृत्तयो वैखर्यादयः ।
वैखरी मध्यमा चान्या पश्यन्ती सूक्ष्मसंज्ञिता ॥ २६ ॥

Tasyāś catasro vāgrūpā vṛttayo vaikharyādayaḥ |
Vaikharī madhyamā cānyā paśyantī sūkṣmasaṁjñitā ||

'Vaikharī etc., the four aspects of speech are the products of Māhāmāyā. They are known as Vaikharī, madhyamā, paśyantī and sūkṣmā'.

Bindu is the material cause of the creation of speech. The sequence of creation is this—By the mere volition of

Śiva the stillness of Mahāmāyā is disturbed. There arises Nāda, then the bindu and from that the Akṣara and from Akṣara the alphabet.

Mṛgendra explaining the origin of śabda says—The air in the ether arising from the body, coursing through the body, reaches the face where it gets diversified in different places and takes the form of articulate sound (śabda).

Svāyambhuva describes how the entire Universe is pervaded by the śakti of Śiva, the eternal (Akṣara) which manifests itself in the form of the sixteen Akṣaras from 'Akāra' to 'Visarga' and thirty four yonis. 'The fourfold products of Vāk, viz. Vaikharī etc., are further subdivided in relation to the five kalās viz. Nivṛtti etc., says *Ratnatraya*.

The Mahāmāyā has the element of sound as well as object embedded in it. Accordingly it is manifested on the one hand as mantra, pada and varṇa and on the other as bhuvana, tattva and kalā.

The advocates of Śabda-brahman aver that 'Ātmā' appears in the form of Nāda etc. This is not correct. It is inconceivable how the Supreme soul which is not susceptible to any modification can be transformed into Nāda etc. It cannot be argued either that the śakti of the Supreme soul and not the Supreme soul itself that gets tranformed into Nāda etc, because śakti is incapable of any transformation. If one is to assume the power of transformation either for the Supreme soul or for its śakti there is the danger of its being regarded as inert. Therefore the

material source of śabda has to be identified only with 'bindu' as set forth in the Nādakārikās.

Here ends the section dealing with 'Śuddha māyā, an aspect of 'Pāśa'.

Having thus explained that aspect of *pāśa* called *śuddhamāyā*, the author now proceeds to define *aśuddha-māyā*.

[27]

मायातत्त्वं जगद्बीजमविनाश्यशिवात्मकम् ।
विभ्वेकमकलं सूक्ष्ममनाद्यव्ययमीश्वरम् ॥ २७ ॥

Māyātattvam jagadbījam avināśyaśivātmakam |
Vibhvekamakalam sūkṣmamanādyavyayam īśvaram ||

—Svāyambhuvāgama.

'Māyā is the seed of the universe, eternal, impure, pervasive, one, distinct from kalā, subtle, primordial, indestructible and potent.'

Māyā is called so because it is the culmination of the involution of the Universe in its entirety. Māyā is called by a variety of names like granthi etc. The term can also be explained on the ground that the Universe evolves out of 'annam' as stated in the *Pauṣkara*.

Jagadbījam—It is the material cause of the entire gamut of tattvas like kalā etc. The seen universe being a product must have a source, in the same way as a piece of cloth is traced back to threads and that is *Māyā*.

As *Mṛgendra* says 'In the same way as the Universe (effect) having an agent [efficient cause] is inferred, so its having a material cause [i.e., *Māyā*] is inferred on the

analogy of a piece of cloth which will not come into being if there are no threads. [9.3].

Avināśi [eternal]. If at the time of Universal dissolution everything were to cease to exist including *Māyā*, then whenceforth can the Universe be brought into existence again at the commencement of the next cycle ? *Māyā* therefore is considered to outlive the period of dissolution and serve as a source of the succeeding creation. If it is argued that everything ceases to exist at the time of Universal dissolution including *Māyā* then it must be supposed that God creates the source [material cause] of the Universe. The source that is created being an effect must have a source and that another source in infinite regress. So the eternality of *Māyā* has to be admitted.

Aśivātmakam [impure]. That it is non-conscious is evident from the nature of its products like *kalā* etc., which are seen to be non-conscious. It cannot reasonably be maintained that though *kalā* is non-conscious its source *Māyā* can be, because it goes against the logical axiom of the cause and effect being identical in nature.

Vibhu [all pervasive]. It is here, there and everywhere furnishing the means of enjoyment to everyone. Though the *kalās* etc., may be many, their source [Māyā] is one and indivisible. If Māyā too were to be many, then like jar, cloth etc., which are products traceable to different material causes, it must have a source. Far from being an effect it is the cause of all causes and such a supreme cause is seldom more than one and has no beginning [*Mṛgendra* 9·7].

As the logician says in respect of the origin of the Universe that it is the product of myriads of atoms why not the Universe be supposed to be evolved out of a number of Māyās? Do we not see a piece of cloth produced from a number of threads? May be, but those threads are produced from out of one lump of cotton and out of that one we have a variety of clothes, cords etc. Similarly from out of one *Māyā* the basis of creation, sustenance and dissolution, this multifarious Universe could very well have evolved. Supposition of a multiplicity of causes, as the Vaiśeṣikas would have it, is not compatible with the eternal and unitary nature of a primordial cause that ought to be. Wise indeed are they who proclaim that a knowledge of the padārthas [categories] like dravya, guṇa etc , leads to salvation! —*Mṛgendra.*

Akalaṃ [absence of kalā]. There are no stations of Rudras nor objects of experience in Māyā. But then how is the scripture 'There is a hierarchy of eight lords of *Maṇḍalas* in Māyā' to be explained? The statement is not to be taken literally in view of the fact that Māyā is only a *śakti* wherein no 'bhuvana' can have any spatial existence. What really pertaints to 'kalā' 'deśa' etc., is transferred to 'Māyā' by courtesy. Similarly *tattvaśuddhi* as a part of *dīkṣā* that is ordained in relation to māyā really pertains to 'mastaka'.

Sūkṣmam [subtle] It is not gross like 'avyakta', [the unmanifest], buddhi etc. As *Pauṣkara* puts it, Māyā is the subtlest in the gradation of tattvas. They are enumerated in the following ascending order of subtlety:—Elements

[Earth etc.], subtle elements, ego, intellect, prakṛti, kalā and māyā. To say this is not to mean that there is no capability of transformation of Māyā, for nothing can come out of void and kalā must evolve out of Māyā.

Anādi [no genesis]. That which has no genesis does not get itself transformed in its entirety. Māyā which is in the nature of potency gets only partially transformed and becomes manifest in the form of the Universe. Anything that is completely transformed cannot be eternal. The term 'anādi' therefore suggests the partial transformation of Māyā. The transformation here is quite unlike the Sāṅkhya concept of transformation as illustrated by the milk-curd transformation because the milk ceases to exist when the curd is formed; nor again is it analogous to the seed-sprout transformation cited by the Buddhists as the seed too is completely lost when the sprout makes its appearance; nor again is it similar to the nacre-silver illustration of the Māyāvādin as it suggests the unreality of the effect.

As *Siddhāntadīpikā* puts it, 'the transformation of bindu, māyā, pradhāna etc., is only partial as in the case of ghee partially turning into insects (ghṛtakīṭa nyāya) in course of time. The abstract and subtle potency that māyā is, turns into the gross phenomenal world.

The same phenomenal world in the shape of tanu [body], karaṇa [senses] and bhuvana [worldy things] further resolve back into the subtle causes like bindu etc., which again at the time of creation is rendered manifest and serve as bonds. [*Mṛgendra* 9·13]

Avyayam [imperishable] ‘Indestructible is the potency of māyā’ delares *Mokṣakārikā*.

Īśvaram [powerful]. Its power consists in providing the means for the attainment of *puruṣārthas* serving as the basis for all the evolutes. In this respect it resembles Īśvara..

The nature of Māyā tattva is further elaborated in the following sūtra of *Mṛgendra*.

[28]

तदेकमशिवं बीजं जगतश्चित्रशक्तिमत् ।
सहकार्यधिकारान्तसंरोधि व्याप्यनश्वरम् ॥ २८ ॥

Tadekam aśivam bījam jagataścitraśaktimat |
Sahakāryadhikārānta samrodhi vyāpyanaśvaram ||

— Mṛgendra 9.2.

‘That māyā is one, impure source of the Universe, endowed with varied potency, obstructive so long as karma, its aid, is operative, pervasive and indestructible.’

Though one, the māyā has myriad śaktis and hence forms in a legion loom in the world. The *māyā* is operative only with the help of *karma*. These two aspects are brought out in this sutra. The other terms reiterate what has been set forth in the previous verse.

In the *Kiraṇāgama* the difference between the efficient cause of śuddha-māyā and aśuddha-māyā is brought out thus :—

[29]

शुद्धेऽध्वनि शिवः कर्ता प्रोक्तोऽनन्तोऽसिते प्रभुः ॥ २९ ॥

Śuddhe' dhvani Śivaḥ kartā prokto' nanto' site prabhuḥ |

— Kiraṇāgama

'Śiva is the agent in the pure order of creation and Ananta in the impure.'

The pure order of creation relates to Vidyā tattva and the allied bhuvanas, mantras and mantreśvaras; the impure or lower order of creation has for its agent Ananta etc., but Ananta, be it understood, acts only by order of Śiva in the sphere of aśuddhamāyā.

Kailāsa Samhitā echoes the idea when it says, 'Ananta activises māyā with the authority vested in him by Maheśvara.' To accept the agency of Ananta does not in any way compromise the creed of Śaiva Siddhānta which proclaims Śiva to be the Supreme Creator. In the same way as the ministers, priests and officials appear to govern the people while in fact they derive the power and authority from the king, so Ananta and others act only as vicegerents of Śiva with delegated powers.

At the behest of Śiva, Ananta illumined by this śakti creates the tattvas from 'kalā' to 'pradhāna'. At the command of Ananta, Śrīkaṇṭha creates the tattvas from 'guṇa' down to the 'earth' and on the order of Śrīkaṇṭha Brahmā creates the other elemental creation consisting of the moveables and immoveables. Reference to this is found in *Pauṣkara* [6·18, 6·30, 6.31], *Mataṅga* [19.2-4] and *Svāyambhuva* āgamas.

The lower order of creation of Ananta is described in the following sūtra.

[30]

ग्रन्थिजन्यकलाकालविद्यारागनृमातरः ।
गुणधीगर्वचित्ताक्षमात्राभूतान्यनुक्रमात् ॥ ३० ॥

Granthijanyakalā kālavidyārāganṛmātaraḥ |
Guṇadhigarvacittākṣamātrābhūtānyanukramāt ||

— Mṛgendra 10.1.

'The sequence of creation from out of *granthi* (Māyā) is this — kalā, kāla, vidyā, rāga, puruṣa, pradhāna, guṇa, dhī, garva, citta, akṣa, tanmātras and (the five) bhūtas'.

From Māyā arises directly the tattvas kalā, niyati, kāla and Puruṣa and from kalā arises vidyā, rāga, and prakṛti. From pradhāna that is activised by Śrīkaṇṭha, the three qualities of sattva [harmony] rajas [motion] and tamas [inertia] are manifested and from these three buddhi [reason] : from reason arises garva [egoism] or ahaṅkāra of three types [taijasa, vaikārika and bhūta] : from taijasa ahaṅkāra spring citta [mind] and akṣa [senses or gateways of knowledge] : from Vaikārika ahaṅkāra emanate the karmendriyas [tools of action]: from the bhūta [elemental] ahaṅkāra emerges the tanmātras [subtle elements] and from the subtle elements the five gross elements. Thus all these thirty one tattvas are evolved out of Māyā [granthi] by the efforts of Ananta and his host.

The impure order of creation is governed by Parāśakti, Nāda, Bindu, Sadāśiva and Vidyā which together form a pentad. Of the five the primeval cause is the *mahāmāyā*

otherwise called the subtle nāda, that pervades *kalā*. The gross nāda pervades kāla, niyati, vidyā, rāga and puruṣa. Bindu pervades pradhāna, guṇa, buddhi and ahaṅkāra. Ahaṅkāra pervades the five jñānendriyas and the five karmendriyas. Buddhi pervades dharma, adharma and their causes. Sadāśiva in the form of mantras, Sadyojāta etc. pervade the five subtle elements. The Mantreśvaras pervade the subtle elements that go to make the subtle bodies. The mantras pervade the gross elements [earth, water, fire, air and space]. The Mantreśvaras [Vidyeśvaras] and Mantras [Vidyā] form the first skandha, Sadāśiva is the second, Bindu the third, Nāda the fourth and Parāśakti is the fifth skandha. The Pentad has five branches [Skandhas].

This pentad of śuddhatattva is the pure '*Prerakakāṇḍa* created by Śiva. The subtler forms of speech, are Sūkṣmā madhyamā and vaikharī, the last being of two types, audible to self and audible to others. The first four are inaudible sound in the descending order of subtlety, associated with nāda, bindu, akṣara and letters respectively. 'The place of origin of these graded aspects of speech are the mūlādhāra, navel, heart, neck and mouth,' says the *Siddhānta Rahasya-sāra.*

The second *kāṇḍa* is called *Bhoktṛkāṇḍa* which is partially pure and third *kāṇḍa* is called *Bhogya kāṇḍa* which is impure. The denizens of the Preraka kāṇḍa are omniscient, omnipotent and free from misery and pain whereas those of the Bhoktṛkāṇḍa are not omniscient in all respects and have a trace of misery amidst them. The inhabitants

of the Bhogya kāṇḍa on the other hand are men of little knowledge assailed by misery and pain. The impure tattvas are twenty four, partially pure are seven and absolutely pure are five thus making up a totality of thirtysix tattvas.

Having thus defined Māyā the author next takes into consideration the fifth pāśa by name 'karma'.

[31]

धर्माधर्मात्मकं कर्म तच्च त्रिविधमर्थतः ।
जात्यायुर्भोगदं येन नामिश्रं पच्यते क्वचित् ॥ ३१ ॥

Dharmādharmātmakam karma tacca trividham arthataḥ |
Jātyāyur bhogadam yena nāmiśram pacyate kvacit ||

—Viśvasārottara.

'Karma is in the nature of dharma and adharma and the fruits thereof are threefold, viz., birth, life and experience (of pleasure and pain) none of which fructifies in isolation.'

Patañjali says in his Yogasūtra—

'*Sati mūle tadvipāko jātyāyurbhogāḥ* |

Dharma and adharma lead to the threefold fruits. viz., birth in different stations of life like divine, mortal etc., longevity or otherwise of life, experience of pleasure and pain. 'The fruits are of various grades superior, midiocre and inferior in respect of birth, beauty, valour, intelligence prosperity and misery [*Mataṅgāgama*-Dharmādharmanirṇaya paṭala-verses 6-8].

The species of creation vary from place to place, from time to time, each soul having a distinct type of body, faculty of sense and experience of things. These are

traceable to the difference in the quality of dharma and adharma that pertains to the soul. Destruction in the nature of effect cannot be explained otherwise than by a destruction in the cause. The countless species of creation and their varieties are obvious to everyone. Similarly we find a variety in the faculty of sense perception of living creatures, to wit, the peculiar tongue of the elephant, the audiovisual sense of serpents, the power of vision of the owl at night etc. The cātaka birds and peacocks yearn for rain drops, the bees for the pollen of flowers etc.

The classsification of *karma* is given in the following sūtras of *Mṛgendra.*

[32]

कर्म व्यापारजन्यत्वाददृष्टं सूक्ष्मभावतः ।
जनकं धारकं भोग्यमध्यात्मादित्रिसाधनम् ॥ ३२ ॥

Karma vyāpārajanyatvādadṛṣṭam sūkṣmabhāvataḥ |
Janakam dhārakam bhogyamadhyātmāditrisādhanam ||

—Mṛgendra 8-3.

'Karma being the fruit of action is subtle and hence called adṛṣṭa (not seen) ; it is the cause, sustainer, object of experience and one for which things relating to the soul etc. are the means.'

That which is done is called *karma* and by extension of meaning it may also refer to its fruit and even the means of action. The fruit of action that follows the completion of an action being subtle is not seen and hence called *adṛṣṭam.* It is beyond the ken of ordinary perception.

As *Mataṅgāgama* puts it 'karma' is of two kinds. (1) process of action until it is completed and hence what is

perceptible (dṛṣṭam) and (2) what follows on the completion of karma, that which is imperceptible (adṛṣṭam)—Vidyātattvapaṭala (61, 62).

'*Janakam*'—Karma serves as the cause of the assemblage of the appropriate body, senses and things of experience.

'*Dhārakam*'—It is the sustainer in the sense that it is karma that determines the duration of the body, sense etc. in relation to a soul.

'*Bhogyam*' It is 'bhogya' in relation to its fruit.

'*Adhyātma*' It pertains to the soul. The three sādhanas (means) that pertain to the soul are (1) intellect or mati (2) speech or vāk and (3) physical activity or kāyakriyā; or in other words, thought, word and deed. The triple dharmic act would therefore consist in things like meditation on God, chanting His names, salutation etc. Evil thoughts like coveting another man's property, talking ill of others, doing evil to others would respectively constitute the threefold adharma as set forth in the *Acintyāgama*.

Adhyātmādi trisādhanam referred to in the sutra is interpreted in a different way by *Suprabhedāgama*. They are [1] 'adhyātmam,' that which pertains to the soul like pleasure and pain, the result of exhilaration or anxiety dependent on karma. [2] 'adhibhūtam', that which pertains to external things like pleasure in the company of woman and pain or fear when confronted by a lion or tiger. [3] 'adhidaivatam,' that which is caused by divine intervention beyond the power of man, like the good or bad results that arise from excessive rain or drought.

'Adhyātmam' includes both physical and mental reaction whether pleasant or painful like joys and sorrows brought about by environment.

[33 & 34]

तत् सत्यानृतयोनित्वाद् धर्माधर्मस्वरूपकम् ।
स्वापे विपाकमभ्येति तत् सृष्टावुपयुज्यते ॥ ३३ ॥
मायायां वर्तते चान्ते नाभुक्तं क्षयमेति च ॥ ३४ ॥

Tat satyānṛtayonitvād dharmādharmasvarūpakam |
Svāpe vipākamabhyeti tat sṛṣṭau upayujyate ||
Māyāyām vartate cānte nābhuktam kṣayam eti ca ||

— Mṛgendra 8-4.

'That karma grounded in truth and untruth assumes the nature of dharma and adharma. At the time of eternal rest that karma becomes ripe and serves (as a seed) at the time of subsequent creation. It exerts over māyā. It does not get effaced unless it be by bhoga or experience.'

The karma rooted in truth is dharma and in untruth is adharma. Such a karma at the end of one cycle of ages, the period of dissolution, undergoes transformation and is like a ripe fruit. The same karma serves as the seed of further creation at the beginning of the next cycle. It exerts its influence on all the tattvas from the subtle kalā to the gross earth. At the time of saṁhāra, karma settles down in Māyā. *Siddhāntasārāvalī* and *Śivadharma* deal with these aspects of karma and dharma and adharma. *Pauṣkara āgama* also adverts to the fact that 'karma' is not exhausted by acts: 'Na abhuktam kṣīyate karma kalpakoṭiśatairapi.' Expiation and experience of the fruits of action may reduce

the power of karma. Dīkṣā and true knowledge would tend to the destruction of karma.

Thus the author concludes his exposition with āgamic texts the fivefold bonds of man, viz., āṇava mala, tirodhāna, mahāmāyā, māyā and karma.

After explaining the nature of *pāśas* in the foregoing fourteen verses, the author now proceeds to explain the nature of soul.

[35]

अथात्माऽविमलो बद्धः पुनर्मुक्तश्च दीक्षया ।
विज्ञेयः स त्रिधावस्थः केवलः सकलोऽमलः ॥ ३५ ॥

Athātmā'vimalo baddhaḥ punarmuktaś ca dīkṣayā |
Vijñeyaḥ sa tridhāvasthaḥ kevalaḥ sakalo'malaḥ ||

—Svāyambhuva.

'The soul has three states, the extremely impure, the bound and the released, the last one by means of rites; they are respectively called 'kevala,' 'sakala' and 'amala'.

The extremely impure soul is called 'kevala'. The bound soul is one that is attached to action and is bound by 'kalās,' the mundane evolutes and hence called 'sakala'. When such a bound soul is released from the shackles of action the soul is said to be in the pure state and as such called 'amala'.

The Suprabhedāgama adverting to this threefold classification of souls says that the 'pure' soul may as well be described as Śiva.

The first state 'kevala' is now described.

[36]

अचेतनो विभुर्नित्यो गुणहीनोऽक्रियोऽप्रभुः ।
व्याघातभागशक्तश्च शोध्यो बोध्योऽकलः पशुः ॥ ३६ ॥

Acetano vibhur nityo guṇahīno' kriyo' prabhuḥ |
Vyāghātabhāgaśaktaśca śodhyo bodhyo' kalaḥ paśuḥ ||

—Svāyambhuva (?)

'The soul is one which is not (pure) Consciousness, pervasive and eternal; void of attributes (kalās), potency of action (kriyāśakti) and overlordship concealed, dormant, impure and possessing inchoate potency and not yet overwhelmed by kalās'.

The term *acetana* is to be taken only in the sense of denial of pure consciousness because it is contaminated and impeded by *malas.* It is not to be taken to mean as 'lacking in consciousness' as in the case of a piece of stone. That it is conscious cannot be denied, because it is evident in the state of experience. What is rendered manifest in the state of experience must have a prior existence since nothing which had no prior existence can manifest itself. It is only that aspect of consciousness that is rendered manifest at the time of experience (bhoga) which is shrouded by *mala* and not the other aspect of consciousness which is the very nature (svabhāva) of the soul because it is eternal, pervasive and self luminous. This is made clear in the great commentary on Tattvasaṅgraha called *Tattvasaṅgrahabṛhaṭṭīkā.*

It may be asked, if self-luminosity is the nature of soul, why is it not so even in the first state? In reply it is said that though the inherent nature is ever present, the absence

of external factors renders the soul passive as in the state of deep sleep when it simply exists though practically non-existent. When the cognitive and creative faculties are fully active the soul understands everything and the inherent omniscience is rendered manifest. If an individual's knowledge of things is circumscribed it does not on that account detract from the greatness of the selfluminous soul in the same way as the eye does not lose its importance simply because it is not effective in the perception of things in pitch darkness.

Vibhu: 'Pervasive'. Its pervasiveness is evident from the fact that consciousness is manifested in whatever action that is performed and whatever means that are employed, the action and the means being so to say indicators of the existence of consciousness.

Nitya: It is eternal in the sense that it has no origin even though it may pass though different states of definite duration.

Guṇahīnaḥ: It is divested of attributes in the sense that it is not associated with the tattvas like kalā.

akriyaḥ: Action being associated with inert object, the soul, with its kriyāśakti impeded is described as being 'actionless' in this state.

aprabhuḥ: Being circumscribed by 'malas' the soul is not master of its own destiny.

Vyāghāṭabhāk: Not being brought under the benign influence of Śivaśakti, the soul is more or less concealed.

aśaktaḥ : The soul is incapable of utilising the senses and as such is described as being impotent.

śodhyas : Even in this state the soul needs to be freed from the 'malas' by Śiva.

bodhyaḥ : The soul is to be made aware of its inherent potency that remains shrouded by 'malas'.

akalaḥ : The soul is not assailed by kalās.

paśuḥ : It is bound by pāśa.

The characteristics of 'pervasiveness' and 'eternality' referred to here as pertaining to the soul in the 'kevala' state are really applicable in the 'mukta' (released) state. Similarly the epithets 'needful of purification and instruction' are applicable to the 'sakala' state also.

Suprabhēdāgama refers to the 'kevala' state of soul in the verse—

> *Amūrtaḥ sa paśuḥ nityaḥ nirguṇaḥ niṣkriyaḥ aprabhuḥ* |
> *māyodaragataḥ vyāpī bhogopāyeṣvaśaktitaḥ* ||
> *Sa kevalastviti proktaḥ svāpavān malabandhanāt* ||

'The formless soul is eternal, void of attributes and activity, dependent, and under the influence of māyā and its evolutes; pervasive and lacking in the potency of experience (of pleasure and pain). Being bound by 'mala' it is in a state of sleep as it were'.

When the very existence of *mala* is denied, like the proverbial hare's horn, how can the soul in the 'kevala' state be described as being under the influence of *mala* ? The answer is furnished in the following verse.

[37]

यद्यशुद्धिर्न पुंसोऽस्ति सक्तिर्भोगेषु किं कृता ।
शुद्धे पुंसि न तद्भोगो जाघटीति विपश्चितः ॥ ३७ ॥

yadyaśuddhir na puṁso'sti saktir bhogeṣu kim kṛtā |
śuddhe puṁsi na tad bhogo jāghaṭīti vipaścitaḥ ||

"Ye wise men ! If there were to be no impurity (mala) attached to the soul, by what means then is attachment to object generated? If the soul were to be pure, the experience (of pleasure or pain) on the part of the soul cannot be rationally explained."

If there is no *mala* attached to the soul how is one to explain attachment to worldly objects which are in the nature of things ephemeral, impure and productive of pain. Attachment of any sort to things impure is inexplicable in one that is pure and free from any taint. It may be contended by some that it can well be explained by 'rāga' in men and there is no need to assume an extraneous category 'mala' : true, but rāga, unless it is aided by mala, is not capable of giving rise to attachment. 'Rāga' and 'mala' together constitute the cause for attachment and the consequent pleasure and pain and not 'rāga' alone. It may still be urged that 'frequency of experience' (bhoga abhyāsa) can as well explain attachment etc. and that 'mala' need not be assumed, for it is well explained in Manusmṛti.

'Never is desire quenched by more and more experience of the desired things, in the same way as the sacrificial fire which rages with greater vigour when more and more oblation is poured into it'—Manu. II. 94.

9

Bhoga is a manifestation of the power of consciousness in the soul by means of the senses. It is not logical for the soul that is pure to have attachment and the consequential experience of an impure kind flowing from it, lest by the same argument, Īśvara, the pure must have attachment. Hence to account satisfactorily for the soul's mundane experience of pleasure and pain it becomes inescapable to assume the beginningless coexistence of the soul and mala. A further question is posed.

The question of admitting several states for the soul on account of the delimiting factors of the conscious nature of the soul would arise only after the very conscious nature of the soul is established. The author therefore proceeds to answer him who questions the very *caitanya* character of the soul in the following three sūtras.

[38]

चैतन्यं दृक्क्रियारूपं तदस्त्यात्मनि सर्वदा ।
सर्वतश्च यतो मुक्तौ श्रूयते सर्वतोमुखम् ॥ ३८ ॥

Caitanyam dṛkkriyārūpam tadastyātmani sarvadā |
Sarvataśca yato muktau śrūyate sarvatomukham ||

— Mṛgendra

[39]

सदप्यभासमानत्वात् तन्निरुद्धं प्रतीयते ।
वश्योऽनावृतवीर्यस्य स्रोत एवाविमोक्षणात् ॥ ३९ ॥

Sadapyabhāsamānatvāt tanniruddham pratīyate |
Vaśyo'nāvṛtavīryasya srota evā'vimokṣaṇāt ||

— Mṛgendra

[40]

विना संभवतीत्याह विद्यादर्शितगोचरः ।
रागेण रञ्जितस्यापि बुद्ध्यादिकरणैर्युतः ॥ ४० ॥

Vinā sambhavatītyāha vidyādarśitagocaraḥ |
Ragēṇa rañjitasyāpi buddhyādikaraṇairyutaḥ ||

'The conscious (soul) is ever possessed of the jñāna and kriyā; it is all pervasive as it is evident at the time of release.'

'Yet it does not seem to shine in its full glory and so it must be assumed that it is obstructed (by mala). It is under the spell of (Māyā). On its release, its concealment being extinct, it continues as a pure stream.'

'It is said attachment (arises of its own accord) without any aid; but in fact the experience is guided by Vidyā (knowledge) tattva and aided by rāga, buddhi and other means.'

What fall within the ambit of experience are twofold, one is immediate and another mediate. Pleasure (sukha), pain (duḥkha) and incorrect perception (moha) are immediate; sound, form, taste, odour and touch constitute mediate experience. So we find that Vidyā tattva aids the soul in the understanding of things. It is thus said in *Mṛgendra* (10-10).

'By that potency of knowledge (jñānaśakti) which is the illuminer of all things, the soul understands them.

What is in fact 'duḥkha' and 'moha' are experienced as pleasurable because they are governed by 'rāga' tattva. So it is 'rāga' that is responsible for the creation of attachment to things in the mind of man as stated in *Tattvasaṅgraha* by Sadyojyoti. Besides buddhi and rāga the five subtle ele-

ments serve as the locus for man's varied experience; 'Time provides the temporal setting and Niyati (Order) gives it a sequential order for such experience. As *Tattvasaṅgraha* puts it, 'The means (karaṇas) being of limited pervasiveness help in the activities of man.

The objects of experience are indicated in the following sūtra.

[41]

मायाद्यवनिपर्यन्ते तत्त्वभूतात्मवर्त्मनि ।
भुङ्क्ते तत्र स्थितान् भोगान् भोगैकरसिकः पुमान् ॥ ४१ ॥

Māyādyavaniparyante tattvabhūtātmavartmani |
Bhuṅkte tatra sthitān bhogān bhogaikarasikaḥ pumān ||

'The man who finds delight in the experience of objects of experience indulges in them in the Universe of tattvas from māyā down to earth.'

The word 'Māyādi' however excludes Māyā and means in the present context 'kalā' etc. because 'bhoga' is possible only in 'bhuvana' which is absent in 'Māyā; *Tattva* means the bhuvanas associated with tattva. *Bhūta* means the various bodies that furnish the means for bhoga in the bhuvanas of kalā down to earth. Ātmā represents the eight *bhāvas* and four *pratyayas* like *dharma* and *siddhi* respectively. The realm of activity for the soul thus consists in the tattvas, the bodies and attributes. A man is made to experience certain things, though unwilling sometimes, by the will of God in accordance with his deeds good or bad. Insatiable is the desire of man to experience things. There is no point of return for any one since we find men hankering after even

unworthy things. Rāga is ever active at the time of bhoga. Vidyā is the means of fruition of bhoga. *Tattvasaṅgraha* observes, 'In accordance with one's karma the soul is active in the several bhuvanas.'

What is bhoga? Whence happens bhoga? The answer to these is furnished in the following sūtra.

[42]

भोगोऽस्य वेदना पुंसः सुखदुःखादिलक्षणः ।
तां समर्थितचैतन्यः पुमानभ्येति कर्मतः ॥ ४२ ॥

Bhogo'sya vedanā puṁsaḥ sukhaduḥkhādilakṣaṇaḥ |
Tam samarthitacaitanyaḥ pumān abhyeti karmataḥ ||

The experience of man is called 'vedanā' which is in the nature of pleasure, pain etc., and the man who is rendered fit for such experience (by kalā etc.,) has the experience as detemined by 'karma'.

'Vedanā' is another name for 'bhoga' 'samvitti' and 'anubhava.' It may be in the nature of pleasure, pain or moha. Karma is the basis of all experience. It also determines the body or the absence of it in relation to a soul. This is explained in the following sūtra.

[43]

कर्मतश्च शरीराणि विषयाः करणानि च ।
भोगसंसिद्धये भोक्तुर्भवन्ति न भवन्ति च ॥ ४३ ॥

Karmataś ca śarīrāṇi viṣayāḥ karaṇāni ca |
Bhogasaṁsiddhaye bhoktur bhavanti na bhavanti ca ||

'Bodies, objects and means of experience owe their nature to karma; for the purpose of fruition of 'bhoga' either they are associated with the soul or not.'

Bodies are gross matter, objects are sound etc. and means are intellect etc. These are ordained for a man for the purpose of his experience in accordance with his karma. If the karma is extinct bodies etc. cease to exist for him. Food, birth of a son etc. cause pleasure and their absence pain. A garland of rose or smearing of sandal paste causes distortion of true knowledge. It may be truly said that karma is the causal factor of body etc, and vice versa in the same way as the proverbial seed and the banyan tree are. They are the eternal and inseparable pair. As *Sarva-jñānottara* puts it, 'Karmaṇā tu śarīrāṇi bhāvāt karmādayo bhavet.'

The state of the soul that moves away from Śiva and moves closer to worldly things is described in the following sūtra.

[44]

एवं मायाञ्जनस्थोऽणुः निजदोषतिरस्कृतः ।
याति तन्मयतां तेषु मायाभोगेषु रञ्जितः ॥ ४४ ॥

Evaṁ māyāñjanastho'ṇuḥ nijadoṣatiraskṛtaḥ |
Yāti tanmayatām teṣu māyābhogeṣu rañjitaḥ ||

'The atom like (finite) soul steeped in black māyā, thrown down by the coexistent 'mala', coloured (by one's actions and objects) identifies itself with its experience of māyā.

The soul is induced to act by kalā with the help of buddhi etc. and gets itself involved in the evolutes of māyā black like collyrium. The soul that is pure and radiant in association with māyā is robbed of them both, in the same way as the crystal that appears to be red in association with

the red 'japā' flower which is external to it. Being overwhelmed by 'āṇava' its look is directed downwards to the things earthly and not upwards to Śiva. The soul becomes coloured by the objects around, the action performed and the experience of fruits thereof and gradually loses itself in 'māyā'. It now leaps in joy and now depressed by sorrow according to the favourable or unfavourable disposition, the smile or the frown of māyā.

The soul in the 'kevala' state is called by certain suggestive names as indicated in the following sūtrā.

[45]

संसारी विषयी भोक्ता क्षेत्री क्षेत्रज्ञ एव च ।
शरीरी चेति बन्धात्मा सकलः सोच्यते बुधैः ॥ ४५ ॥

Saṁsārī viṣayī bhoktā kṣetrī kṣetrajña eva ca |
Śarīrī ceti bandhātmā sakalaḥ socyate budhaiḥ ||

'The bound soul is called by the learned by different names viz. samsārī, viṣayī, bhoktā, kṣetrī, kṣetrajñaḥ, śarīrī and sakala.'

Samsārī One who takes a body abandons it after the allotted period and takes another and so on in succession.

Viṣayī One having objects of experience.

Bhoktā One with multifarious experience.

Kṣetrī One having a locus wherein one's individual potency of action and knowledge is manifested.

Kṣetrajñaḥ One who is aware of the multiple pāśa that is the object of experience.

Śarīrī One who is endowed with a body, the seat of experience.

Sakala One who is associated with kalās.

Here ends the section dealing with the 'Sakala' type of soul.

The author next proceeds to describe the nature of soul in his śuddhāvasthā and as a prelude to it explains what is meant by Śaktipāta.

[46]

तमःशक्त्यधिकारस्य निवृत्तेस्तत्परिच्युतौ ।
व्यनक्ति दृक्क्रियानन्त्यं जगद्बन्धुरणोः शिवः ॥ ४६ ॥

Tamaḥśaktyadhikārasya nivṛttestatparicyutau |
Vyanakti dṛkkriyānantyam jagadbandhuraṇoḥ Śivaḥ ||

'With the exit of the suppressing power of mala and tirodhāna (concealing) śakti of the Lord, Śiva, the kinsman of the Universe reveals to the soul its eternal potency of knowledge and action.'

With the waning off of the potency of 'mala' and the concealing power of God, the cause of the soul's suppression is eliminated and the soul is enabled to perceive the soul by itself in its true state (kaivalya). Śiva like a blood relation is intent on uplifting everyone in the Universe and helps the soul regain its eternal jñānaśakti and kriyāśakti, hitherto clouded by mala, in their full glory, the moment mala becomes ripe (malaparipāka) to fall off. In other words with the removal of the last vestige of karma and the ripeness of mala brought about, the power of Grace (anugrāhikā śakti) of God falls on the soul (śaktinipāta). The Pauṣkarāgama calls this śakti of Śiva 'unmīlanī' or revealing power.

'Karmanāśān malasyāpi vipāke sahakāriṇī |

Patatyunmīlanī śaktiḥ tadānugraharūpiṇī ||

The indicators of the advent of this power are given in the following sūtras.

[47 & 48]

येषां शरीरिणां शक्तिः पतत्यविनिवृत्तये ।
तेषां तल्लिङ्गमौत्सुक्यं मुक्तौ द्वेषो भवस्थितौ ॥ ४७ ॥

भक्तिश्च शिवभक्तेषु श्रद्धा तच्छासके विधौ ॥ ४८ ॥

Yeṣām śarīriṇām śaktiḥ patatyavinivṛttaye |

Teṣām talliṅgamautsukyam muktau dveṣo bhavasthitau ||

Bhaktiś ca Śivabhakteṣu śraddhā tacchāsake vidhau ||

'The indicators (liṅgam) of the advent of Grace, that has happened irrevocably among those souls endowed with body, are yearning for release, aversion to mundane existence, devotion towards the devotees of Śiva and faith in those texts (Śivāgamas) that lay down the rules of observance.'

Reference is made to the embodied souls, since indicators are not perceptible in the bare souls. The term 'tacchāsaka' means the texts, the ordainer of which is Śiva, namely Śivāgamas.

The effect of the Śaktipāta is explained in the following four sūtras of Mataṅgāgama.

[49]

तन्निपाताच्च तस्येत्थमक्षस्याप्यभिलाषिणः ।
बुद्धिरुत्पद्यतेऽकस्माद् विवेकेनात्मवर्तिना ॥ ४९ ॥

Tannipātācca tasyetthamajñasyāpyabhilāṣiṇaḥ |
Buddhirutpadyate kasmād vivekenātmavartinā ||

—Mataṅga

'On the advent of this grace, a person, even though he may not possess true knowledge of self, yet if earnest, may exercise his power of discrimination in relation to the soul, in which case, true knowledge does dawn on him without there being any reason (other than the advent of grace) in the aforesaid manner.'

By 'ajña' is meant the soul in the 'sakala' state, who identifies the self with the non-self. The true knowledge arises when the person is capable of discriminating the 'prakṛti' which is ephemeral, impure, source of misery and distinct from the soul which is in the nature of self luminous consciousness subservient to God.

What happens after the dawn of this discriminative knowledge is stated in the following sūtra.

[50 & 51]

विवेकिनो विरक्तस्य जिज्ञासा चोपजायते ।
जिज्ञासोपेतचैतन्यं पशुं संसारसागरात् ॥ ५० ॥

जिघृक्षया युनक्त्येनं युक्तं प्रेरयति प्रभुः ॥ ५१ ॥

Vivekino viraktasya jijñāsā copajāyate |
Jijñāsopetacaitanyam paśum samsārasāgarāt ||
Jighṛkṣayā yunaktyenam yuktam prerayati prabhuḥ ||

—Mataṅga

'The desire to have true knowledge arises in a person who is free from attachment and possessed of discriminative faculty. With a view to uplift that conscious soul with an urge to possess true knowlege from

the ocean of mundane life, (Lord Śiva) unites him (with a sense of longing). The person thus united is directed (to an ācārya) by God.'

The true knowledge is one concerning the relationship between God and soul which leads to the extinction of mundane existence.

That Īśvara is responsible for bringing about the meeting between a person and a preceptor is set forth in the succeeding sūtras.

[52 & 53]

प्रेरणे प्रेरकः श्रीमान् द्वयोरपि स मन्त्रराट् ।
अनुग्राह्यस्य विनये तथानुग्राहकस्य च ॥ ५२ ॥
कारुण्ये त्वनयोर्यस्मात् तयोर्योगः सुदुर्लभः ॥ ५३ ॥

Preraṇe prerakaḥ śrīmān dvayorapi sa mantrarāṭ |
Anugrāhyasya vinaye tathā anugrāhakasya ca ||
Kāruṇye tvanayor yasmāt tayor yogaḥ sudurlabhaḥ ||

—Mataṅga

'That Omniscient Overlord, the master of mantras, induces both (the yearning soul and the preceptor) and secures in one, the recipient of grace, humility and in the other (the preceptor) the bestower of grace, compassion, for otherwise the union of the two is absolutely impossible.'

Śrīmān means one who is endowed with all *aiśvaryas* like Omniscienee, Omnipotence etc. It is only the humility on the part of the seeker of true knowledge reflected in his service at the feet of the preceptor etc., that can win the confidence and compassion of the latter. Thus Śiva is the nexus between the two as none else can be.

Pauṣkarāgama expounds this idea thus—'An ardent yearning arises in the mind of the ripe person to detach himself quickly from the ocean of misery that is the world; desire to perceive the pair of lotus like feet of Śambhu springs in his mind; 'When shall I see the God of Gods? When shall I be released from the bonds? Who will show me Śambhu? When these apprehensions about the saṁsāra arise in the mind of a man Īśvara at once extends his grace'. (4.39 to 41)

An interesting discussion now ensues about Śaktinipāta which means literally 'the fall of śakti.' How can śakti fall? Śakti being all pervasive cannot fall. Mobility and fall are possible only in regard to objects of limited dimension [eg. a mango may fall but not space]. Secondly śakti being inherent and therfore inseparable from Śiva cannot fall on some one as fall implies separation from one and union with another. Moreover śakti being eternal and pervasive, its association with soul would imply salvation for everyone for ever! It cannot be contended that such a śakti confers the benefit discriminatingly on someone at some particular time. In that event, the credit for salvation of the soul goes to 'time' and even Śiva is of no consequence. So what exactly is meant by Śāktipāta? The answer is this.

Words are used in different ways. A word may have to be interpreted literally in certain contexts and figuratively in some other contexts. Here the word 'pāta' (falling) is to be understood in a figurative sense. When we say that the eyes of a man 'fell' on his beloved, nobody means that the eyes flew from the face of the man and fell on his belo-

ved. All that the sentence conveys is that the lady was seen by the man implying the seer-seen relation. Likewise 'the fall of śakti' means figuratively nothing more than the relationship that subsists between the bestower of the Grace and the recipient of the Grace. This interpretation is clearly brought out in the *Kiraṇāgama*,

Siddhānta too explains—In the same way as the Sun deprived of its light when eclipsed by a swarm of clouds appears to have come into possession of light anew when the clouds disappear, so the soul deprived of its jñānaśakti when clouded by pāśas, appears to receive some śakti descending on it when the pāśas become ripe and get detached from the soul, while in fact the soul now merely appears in its true light.

Following the discourse on the 'descent of grace' the author now proceeds to describe the attainment of 'pure state' of the soul which is a sequel to *dīkṣā*.

[54]

स देशिकमनुप्राप्य दीक्षाविच्छिन्नबन्धनः ।
प्रयाति शिवसायुज्यं निर्मलो निरुपप्लवः ॥ ५४ ॥

Sa deśikam anuprāpya dīkṣāvicchinnabandhanaḥ |
Prayāti Śivasāyujyam nirmalo nirupaplavaḥ ||

— Svāyambhuva

'The soul (that received the grace) approaches the preceptor, gets the bonds severed by the process of initiation, coalesces with Śiva and attains a state of purity and serenity'.

The ripe soul is directed to a preceptor by the mere will of Śiva and is freed from the triple bond. *Varuṇa*

paddhati testifies to the fact of dīkṣā being the means of freedom from bonds. In that state, as *Cintyaviśva* observes, 'the soul is raised aloft beyond the thirty six tattvas to a state that is free from the taint of 'malas' and 'kalās' of mundane existence.' The two epithets 'nirmala' and 'nirupaplava' distinguish the 'amala' type of soul from the 'kevala' and 'sakala' types respectively.

[55]

तत्त्वैरेभिर्निबद्धात्मा सर्वधर्मैश्च संयुतः ।
नाऽनेन शक्यते मोक्तुं वर्ज्यं दीक्षां शिवात्मिकाम् ॥ ५५ ॥

Tattvairebhirnibaddhātmā sarvadharmaiś ca saṁyutaḥ |
Nānena śakyate moktum varjya dīkṣām Śivātmikām ||

— Sarvajñānottara.

'The soul that is bound by the various tattvas (kalā, niyati etc.) and associated with all their attendant features will not be able to get release except by the rites associated with Śiva.'

Sarvajñānottarāgama is cited to vindicate the stand of the Siddhāntin which places the emphasis on *dīkṣā* more than on *jñāna* as the means of *mokṣa.*

Every soul is associated in varying degrees with the kalās, bhuvanas etc. From primordial times the soul is associated with karma, the karma which is coeval so to say with the eternal soul, its origin being unknown as in the case of the unending flow of a stream. For the soul to get redemption there is no sure means other than dīkṣā ordained by the preceptor. The commentator is emphatic in denying the 'Advaitin's averment that jñāna is the means par excellence of mokṣa.

Mukti according to the Siddhāntin is conditioned solely by dīkṣā as ordained by Śiva in His infinite Grace. Without Śiva's will there is no mukti for anyone.

The *Niśvāsa* āgama rules out the possibility of any means other than dīkṣā ushering in mukti—bath brings about external purity, chanting of mantras leads to the attainment of certain powers (siddhi), worship takes one nearer God, oblation is of no avail in reaching the final goal, meditation only brings the omnipresent God near, yoga helps in developing an integral personality, observance of *Vratas* keeps the body pure, whereas *dīkṣā* alone leads to release from bondage.

Saurasaṁhitā emphasises the same tenet viz. dīkṣā is the means of the *Summum bonum*.

The *Skānda* dismisses the observance of the codes prescribed for the followers of different *āśramas* or the performance of *karma* as of little value in reaching the final goal.

Jñānatilaka rules out the capability of any of these—gifts, penance, sacrifice, vows, rites, holy baths, pilgrimage etc. — in releasing the soul from the bonds. They may serve only as ancillaries to dīkṣā which is the sole sovereign means of *mukti*.

Just as a blind man cannot be cured of his blindness and made to see the light by a man who has mere knowledge of curing the blindness, but only by recourse to the prescribed lines of treatment by an eye specialist involving successful practical activity, so also a man cannot be rid of

bonds and find himself in that pure unfettered state by a mere knowledge of truth but only by taking upon himself the purposeful performance of dīkṣā with grace of Śiva and guidance of Guru.

The *Pauṣakara* and *Saṭsāhasrikā* also underline the paramountcy of *dīkṣā* in revealing the soul in its true refulgence.

Dīkṣaiva mocayet pāśān Śivatvaṃ ca dadātyaṇoḥ |

—Pauṣkara

Dīkṣaiva mokṣadā puṁsām cidabhivyaktikāriṇī |

—Saṭsāhasrikā

[56]

कर्तृशक्तिरणोर्नित्या विभ्वी चेश्वरशक्तिवत् ।
तमश्छन्नतयाऽर्थेषु नाभाति निरनुग्रहा ।। ५६ ।।

Kartṛśaktiraṇornityā vibhvī ca Īśvaraśaktivat |
Tamaśchannatayā artheṣu nābhāti niranugrahā ||

—Mṛgendra 10.3

'The cognitive-conative potency of soul, like that of the Lord, is eternal and pervasive; but it is not manifest while the soul is enveloped in darkness (mala) due to its contact with mundane things, Grace the manifesting agency being then absent.'

The attributes of soul are revealed while it is associated with bodies; while engrossed in mundane things it is enveloped as though by a sheath of darkness which can be annulled only by the 'Grace of Lord'.

Ratnatraya says 'when the bonds are dissolved and the āṇava mala is extinct, the all illuminating and inherent potency of soul is fully revealed on a par with Siva's.'

'The potency of the soul being all pervasive does not necessarily mean that the soul is endowed with omniscience on a par with Śiva. This is elucidated by the following sūtra.

[57]

विभुः सन् ज्ञानरूपोऽपि प्रदेशे वेत्ति येन तत् ।
किञ्चिज्ज्ञस्तेन सः प्रोक्तो व्यवधानानिदर्शनात् ॥ ५७ ॥

Vibhuḥ san jñānarūpopi pradeśe vetti yena tat |
Kiñcijjñas tena saḥ prokto vyavadhānānidarśanāt ||

—Parākhya.

Though the soul is of the form of consciousness and all pervasive, yet for the reason that such consciousness is limited by the manifesting agency (kalā etc.,) it is called 'one of limited knowledge,' the reason for such characterisation being, the absence of knowledge in the absence of the manifesting agency (kalā etc.)'

The soul gets a peep into the knowledge of things (kiñcijjñatva) only when provided with the manifesting (vyañjaka) elements like the body, senses etc. Dīkṣā also being only one such manifesting agency (vyañjaka), what guarantee is there that the soul will come into possession of plenitude of knowledge (sarvajñatva)? The reply is that there are vyañjakas and vyañjakas. Light is shed by the glowworm as well as by the Sun. Both are sources of light in their own way. But the Sun is a unique source. So is Dīkṣā, a vyañjaka, a class by itself.

If so what is the use of *dīkṣā*? The answer is given by means of a homely illustration.

[58]

स्वल्पेऽपि व्यञ्जके स्वल्पं महन्महति तत् स्थितम् ।
याद्दक् ताद्दक् भवेत् तस्य प्रदीपस्तिमिरे यथा ॥ ५८ ॥

Svalpepi vyañjake svalpam mahan mahati tat sthitam |
Yādṛk tādṛk bhavet tasya pradīpas timire yathā ||

'If the manifester is small, a small element of consciousness is manifested; if big, greater the consciousness. In darkness the illumination is less or great depending upon the lesser or greater power of the lamp.'

The degree of mala-ridden consciousness is less if the manifesting agency is less and great if it is great. The illumination in a dark room is dependent upon the candle power of the lamp. The man who is caught in the meshes of worldly life is bound so much by 'mala' that the true nature of consciousness is bedimmed. If he draws away from the worldly bonds (kalā etc., the tiny manifester) and is absorbed in 'dīkṣā' (the great manifester) he is more akin to his true self (consciousness). This dīkṣā paves the way to omniscience.

What is it that is responsible for the full bloom or partial manifestation of consciousness in a man? The author answers and illustrates.

[59]

स चेतनः स्मृतो जीवो यदा शक्त्या तु युज्यते ।
अन्यथा निष्कलो ह्यात्मा विषसुप्त्येव लक्ष्यते ॥ ५९ ॥

Sa cetanaḥ smṛto jīvo yadā śaktyā tu yujyate |
Anyathā niṣkalo hyātmā viṣasuptyeva lakṣyate |

—Niśvāsāgama.

'The soul is said to be conscious when associated with its potency, otherwise it is described as being bereft of consciousness in a manner like one who is unconscious due to the effect of poison.'

This is the view of the authorities on Āgama. The soul remains the same both in the normal state and in the state when one is under the spell of poison, but the difference in the nature of consciousness in these two states is quite obvious. In the latter state the consciousness is not absent but only dormant. Such is the difference between the world-oriented and God-oriented man, the māyā ridden man and dīkṣā blessed soul. It is the presence or absence of the manifesting agency that makes all the difference between the two.

The manner in which the ripe soul gets enlightenment about its true nature is illustrated in the following sūtra.

[60]

गुरुर्यथाऽग्रतः शिष्यान् सुप्तान् दण्डेन बोधयेत् ।
शिवोऽपि मोहनिद्रायां सुप्ताञ्च्छक्त्या प्रबोधयेत् ॥ ६० ॥

Gurur yathāgrataḥ śiṣyān suptān daṇḍena bodhayet |
Śivo'pi mohanidrāyām suptāñcchaktyā prabodhayet ||

—Kiraṇāgama.

'In the same way as a teacher awakens the dozing disciple by his cane, so Śiva awakens the soul who is in a state of slumber as it were due to wrong apprehensions (moha) by means of his 'jñānaśakti.'

The two syllables in the word 'guru' is supposed to stand for one who dispels (ru) the darkness (gu) of ignorance.'

The teacher, according to the author, does not brandish his cane against every one that is asleep in the class but only against those who are capable of benefiting by the instruction and let the others enjoy uninterrupted bliss of slumber! Śiva, the Supreme, likewise awakens the soul steeped in the 'mala' and therefore incapable by itself to exert and rise to a higher level, by employing His 'jyeṣṭhā śakti.

How the soul is rejuvenated is explained by citing an analogy.

[61]

यथा भेषजसामर्थ्यादशक्तानां बलं परम् ।
तेन तच्छक्तियोगेन सामर्थ्यममितं भवेत् ॥ ६१ ॥

Yathā bheṣajasāmarthyādaśaktānām balam param |
Tena tacchaktiyogena sāmarthyamamitam bhavet ||

'In the same way the debilitated person regains the vitality by the power of medicine, so the soul gains immense power when Śiva's śakti is brought to bear on the soul.'

Śiva's śakti is variously described by the author and what was called jyeṣṭhāśakti in the previous aphorism is described here as the beneficent 'Raudrī' śakti. This śakti has the miraculous power of revealing the inherent immense potency of the soul, the sweep of which extends beyond the limits of time and space. The jñāna and kriyā śakti of the soul that were dormant till now become manifest and rendered vibrant.

By what is said above it is not to be understood that Śivaśakti is capable of bringing about only 'mukti' and

has no use otherwise. That it is needed even for 'bhoga', life here and now, is elucidated in the following sūtras.

[62 & 63]

शिवत्वाद् युज्यते मोक्षे पशुत्वाद्युज्यते तनौ ।
भोगेष्वपि च सामर्थ्यात् कर्मणो मुनिसत्तम ॥ ६२ ॥

ईश्वराधिष्ठितात्मासावस्वतन्त्रो यतस्तु सः ॥ ६३ ॥

Śivatvād yujyate mokṣe paśutvād yujyate tanau |
Bhogeṣvapi ca sāmarthyāt karmaṇo munisattama ||

Īśvarādhiṣṭhitātmāsāvasvatantro yatastu saḥ |

— Parākhya.

'Revered sage! With Śivahood on the ascendant in the soul, the Śakti leads him to 'mokṣa'. With the soulness remaining the dominant factor, the soul is associated with a body and according to the force of karma undergoes certain experiences (bhogas). The soul being ever guided by God is never an independent entity.'

Only if a man is absolutely free, he can choose what he thinks to be good and reject what he does not feel inclined to accept. But the soul is ever under the surveillance of Śiva and its powers are controlled by Him. With the induction of Śivahood, the bonds begin to fall off like a ripe fruit and the soulness tends to disappear. So long as soulness persists the soul remains in an embodied state. With the store of karma behind, the soul experiences pleasure and pain, comes across good and evil and traverses the long and weary way of light and shade.

Whether it is life here or hereafter, either of the two is conditioned by a certain causal factor. A certain force

is necessary to usher in either bhoga or mokṣa. Such an impelling influence is the cit-śakti of Śiva.

[64]

नित्यव्यापकचिच्छक्तिनिधिरप्यर्थसिद्धये ।
पाशवं शाम्भवं वापि बलमन्वेष्टि नान्यथा ॥ ६४ ॥

Nityavyāpakacicchaktinidhirapyarthasiddhaye |
Pāśavam śāmbhavam vāpi balam anveṣṭi nānyathā ||

— Mṛgendra.

' The boundless store of cit śakti that is eternal and pervasive contributes to the attainment of the twofold ends (bhoga and mokṣa). The potentiality of the soul, whether it is to be oriented towards self or God, requires a certain propelling force. Otherwise the ends will not be gained. '

Whether it is 'bhoga', the end of mundane existence or 'mokṣa' the ultimate end of man, either requires a propellent; in the former, 'kalā' etc., is activised, in the latter 'dīkṣā' is brought into play. Thus the soul is directed towards the one or the other.

The nature of the jñānaśakti that is at the root of both is explained in the succeeding sūtra.

[65]

विश्वस्यानेकरूपस्य ज्ञानमेकं शिवात्मकम् ।
व्यापकं विमलं शान्तं भुक्तिमुक्तीति येन तत् ॥ ६५ ॥

Viśvasyānekarūpasya jñānamekam Śivātmakam |
Vyāpakam vimalam śāntam bhuktimuktīti yena tat ||

— Kālottara.

'That which is responsible for both 'mukti' and 'bhukti' for the various species of creatures in the entire Universe is that Supreme consciousness that constitute the essence of Śiva, the one (without a second) all pervasive, pure and equable entity.'

This śakti acts without likes or dislikes dispensing even handed justice to everyone according to his desert.

Where is this śakti and what is its function? The answer follows.

[66 & 67]

एकैव वस्तुतः शैवी या शक्तिर्निर्मला परा ।
अविनाभाविनी शंभोः शुचेरुष्णमिव प्रभोः ॥ ६६ ॥

तयात्मशिवयोः सन्धिः शिवबोधपरापरा ॥ ६७ ॥

Ekaiva vastutaḥ Śaivī yā śaktirnirmalā parā |
Avinābhāvinī Śambhoḥ śucerusṇamiva prabhoḥ ||

Tayātmaśivayoḥ sandhiḥ Śivabodhaparāparā |

— Niśvāsa

'That supreme and pure potency inhering in Śiva is in reality only one. It is inseparable from Śambhu as heat is from fire. It is the connecting link between the soul and Śiva. Yet Śivajñāna has a two-fold aspect, the higher and the lower'.

Śambhu (the source of everything that is good, pleasant and auspicious) is the bestower of favour and the soul the recipient of favour, śakti being the nexus between the two. Reference has been made earlier in sūtra 3 to the higher and the lower aspects of Śivajñāna. The relationship between Śiva and soul is one of benefactor and beneficiary, the bestower of grace and the recipient thereof.

Mṛgendra further expatiates on the nature of this śakti.

[68]

नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् ।
ज्ञानमाभाति विमलं सर्वदा सर्ववस्तुषु ॥ ६८ ॥

Nādhyakṣam nāpi tallaiṅgam na śābdamapi Śāṅkaram |
Jñānamābhāti vimalam sarvadā sarvavastuṣu ||

— Mṛgendra

'This knowledge inherent in Śiva is neither perceptual, nor inferential nor verbal. It is unique and pure comprehending everything at all times.'

It is not perceptual like our own as Śiva has no sense organs; it is not inferential since every inference is grounded on prior perception with senses; nor is it verbal since everything that is verbal is remote whereas Śiva's jñāna is immediate. It is for ever free from the least taint of impurity or limitation. It has everything brought under its ken.

If it is argued that he has no organs, how then are the Āgamic statements attributing five faces and fifteen eyes to Him to be explained? Could we not attribute his occult powers of knowledge and action to these physical features of Śiva proclaimed in the Āgamas? The answer is simple. The Almighty can exercise His powers of knowing and acting without any physical appurtenance. By the mere will he is capable of creating, sustaining and dissolving the entire universe. He presents himself in certain forms before the devotees just to help them in their endeavour to comprehend

Him, which they otherwise cannot do with their infirm mind, a tiny instrument of very limited powers. Meditation and worship cannot be performed in the absence of an object endowed with form.

It is truly said in Pauṣkarāgama—

'The Āgamas speak about His form which is intended only to serve as an object (of worship) for the devotee. In fact his hands and feet, eyes and head and all his limbs are everywhere (in the form of the Universe).'

The word 'vimalam' in the sūtra signifies that Śiva-jñānam' is free from any restraining factor, does not stand in need of any manifesting agency and does not share the character of 'samsāri-jñānam', the imperfect knowledge of man, which falls into certain categories like 'doubt, misapprehension, indeterminateness etc. and stand in need of certain manifesting agencies like 'kalā.' Being delimited by the power of 'mala' it is capable of yielding only partial and imperfect knowledge. The Kiraṇa and Mṛgendra āgamas testify to the above facts.

Anādimalamuktatvāt sarvajño'sau tataḥ Śivaḥ |

— Kiraṇa.

Taccāsya āvṛtiśūnyatvāt na vyañjakam apekṣate |

— Mṛgendra.

The sūtra that follows adverts to the nature of 'bond' and the means of release from that bond.

[69]

अस्मात् प्रविततताद् बन्धात् परसंस्थानिरोधकात् ।
दीक्षैव मोचयत्यूर्ध्वं शैवं धाम नयत्यपि ॥ ६९ ॥

Asmāt pravitatād bandhāt parasaṁsthānirodhakāt |
Dīkṣaiva mocayatyūrdhvam Śaivam dhāma nayatyapi ||

— Svāyambhuva.

'*Dīkṣā* alone releases the soul from the extensive bond that impedes the attainment of the supreme goal and leads the soul to the lofty abode of Śiva.'

The 'extensive bond' stands for the triple bond of 'āṇava, karma and māyā.'

The supreme goal is otherwise called 'Kaivalyam'. The words 'dīkṣā alone' is indicative of the fact that neither jñāna advocated by the Advaitin nor 'karma' expounded by the Mīmāṁsakas nor any other means exposited by the other schools of philosophy is of any avail.

'The so called knowledge that is imparted in the śāstras deals with things culminating in *Nāda* and as such constitutes '*pāśajñāna*.' The knowledge that 'I am Brahman' is '*paśujñāna* based as it is on self-conceit (abhimāna). What delivers the goods is only '*Śivajñāna*' a knowledge about Śiva, the taintless, omniscient, omnipresent, omnipotent, tranquil, soul of everything', says Cintyāgama.

Svāyambhuva also makes it clear in the following verse.

Pāśajñānāt na muktiḥ syāt Paśujñānāt tathaiva ca |
Sarvataś ca yato muktiḥ Patijñānena gamyate ||

The jñāna, yoga etc. are only by-ways leading to the highway of dīkṣā, says Parākhyāgama.

With devotion one has to perform the worship, offer oblations, observe the vows, smear his body with the holy ash,

practice yoga and resort to meditation. All these are subsidiaries of dīkṣā which alone leads one to a state that is well nigh equal to Śiva and ensures *Śivasāyujyam.* The soul passing through the four *bhuvanas,* Nivṛtti etc., are called mūrti-kevalī, yoga-kevalī, jñāna-kevalī and śakti-kevalī.

The souls that stop at the 'Nāda tattva' are called Mūrtikevalīs' and the rest are called 'Rudras.'

Nivṛtti	—	Mūrtikevalī	—	Kāmya
Pratiṣṭhā	—	Śaktikevalī	—	Sānnidhya
Vidyā	—	Yogakevalī	—	Sālokya
Śānti	—	Jñānakevalī	—	Sāmīpya

The word 'kevala' is explained in *Sarvajñānottarā* as the culmination of *kalās.*

It must be the endeavour of preceptors and the disciples to direct their attention to śakti-tattva transcending the māyātattva and vidyātattva. The Ācārya must be in a position to distinguish 'bhoga' from 'laya' that may be sought by an aspirant before proceeding to perform dīkṣā, lest both the Ācārya and the disciple should suffer in the hell.

The exalted pure and serene Śiva-tattva, the boundless and firm abode of mukti, knows no distinction of sex or station (āśrama) of life. This is supreme, beyond everything else, subtle and comprehensive whole.

What is the significance of the two syllables in the word *dīkṣā*? It is explained thus.

[70 & 71]

अनयोः शासने सिद्धा दीक्षा क्षपणदानयोः ।
दानं नाम स्वसत्तैव या सा ज्ञानक्रियात्मिका ॥ ७० ॥

सा शक्तिस्तस्य संस्पर्शाद् व्यक्तीभूता सुनिर्मला ।
पत्युर्दानं तदेवोक्तं न स्वयं व्यज्यते पशोः ॥ ७१ ॥

Anayoḥ śāsane siddhā dīkṣā kṣapaṇadānayoḥ |
Dānam nāma svasattaiva yā sā jñānakriyātmikā ||

Sā śaktis tasya samsparśād vyaktībhūtā sunirmalā |
Patyur dānam tadevoktam na svayam vyajyate paśoḥ ||

Mataṅga.

'In this (Siddhānta) śāstra the word 'dīkṣā' stands for *kṣapaṇa* meaning 'destruction' and *dāna* meaning 'giving.'

'Gift' means nothing else than the very fact of cognitive cum creative potency (in the soul) which is inherently pure and now manifested by the mere 'touch' of Him. Since this does not manifest itself (but requires the grace of the Lord) it is called the 'gift of God.'

The word dīkṣā contains two parts 'dī-' and '-kṣi', the former standing for 'giving' and the latter 'destruction.' Destruction of *paśutva* or soulness facilitates the ushering in of *Śivatva* or Godliness which is the gift of God to the ripe pure soul.

The word 'giving' does not by any means imply, as it ordinarily does, less of the stock from which it is given. In other words when it is said that Śivaśakti is imparted it does not imply that the stock of Śivaśakti is impoverished.

The potency is always there in the soul. Nothing is taken away from Śivatva and given to the soul. What is

existent in a latent form in the soul is manifested by the power of the Merciful Lord who extends his grace and causes the full bloom of the power of the soul in the same manner as the Sun afar extends his hands (rays) and causes the bloom of the lotus. It is only this act of manifestation that is called 'the giving' of Śivaśakti in a figurative manner. As a man of defective vision is enabled to regain his normal vision and see things in full light by the opthalmic surgeon, so the man whose potency is stifled by the malas is enabled to see things in their proper perspective by getting the malas peeled off by the physician Śiva.

The *Pauṣkara* āgama says 'Never does a man attain mukti by his own skill; by no means other than the grace of Śiva, the dispeller of everything that is evil, is such an attainment possible.'

Na mokṣam yāti puruṣaḥ svasāmarthyāt kadācana |
Muktvā prasādam devasya Śivasyāśivahāriṇaḥ ||

The new perspective that a man comes to possess, the metamorphosis in him after undergoing this Śivadīkṣā is explained in the following verse.

[72]

अशरीरं यदात्मानं पश्यति ज्ञानचक्षुषा ।
तदा भवति शान्तात्मा सर्वतो विगतस्पृहः ॥ ७२ ॥

Aśarīram yadātmānam paśyati jñānacakṣuṣā |
Tadā bhavati śāntātmā sarvato vigataspṛhaḥ ||

— Devyāmatam.

'The moment he perceives with his illumined mental eye that 'he' is other than the body (gross or subtle) then he becomes tranquil and free from all desires'.

The 'eye of knowledge' is none other than the consciousness illumined by the grace of God. In that state he is able to perceive in him the true self, unrelated to body of any kind gross or subtle, the embodiment of supreme self luminous Consciousness. Then he has no attachment or aversion to anything from the earth upto Śiva, any of those falling within the ambit of the thirty six categories of Śaiva Siddhānta. He is then in that pure tranquil state.

There is no more birth for the soul that has been sanctified by dīkṣā.

[73]

दीक्षानलप्लुष्टमलस्य जन्तोः स्वाक्यं बलं व्यक्तिमुपैति योगात् ।
शक्त्या विभोश्चुम्बितहृत्प्रदेशो नान्येन पुंसो विनिवृत्तिमेति ॥ ७३ ॥

Dīkṣānalapluṣṭamalasya jantoḥ svākyam balam vyaktim upaiti yogāt |
Śaktyā vibhoścumbitahṛtpradeśo nānyena puṁso vinivṛttim eti ||

— Mataṅga.

'By association with Śiva-śakti the inherent potency (of knowledge and action) of the soul is manifested, its 'mala' having been burnt by the fire of 'dīkṣā'. Once the heart of the soul comes into contact with the power of Grace of the Lord, the soul has no more rebirth by any bond.'

The 'mala' is the cover which conceals the effulgence of spirit it is naturally endowed with. The manifestation of its inherent potency brought about by Divine grace is such that there is no longer any possibility of the spirit's effulgence

being eclipsed again. 'In the same way as copper that is transformed into shining gold by chemical process in the prescribed manner does not relapse into the state of copper, so the soul that is metamorphosed into a pure refulgent spirit by association with Divine grace brought about by the initiation of a preceptor is no longer subject to the veil of bonds', says Svacchanda.

There are certain systems of philosophy which speak about 'mukti' of different sorts. In so far as they are only different stages within the scheme of the thirty six tattvas, they are to be distinguished from the state of absolute release beyond the tattvas and consequent beatitude brought about by Śivaśakti.

Having explained the nature of release of the soul, from which there is no return, the author now proceeds to explain rationally why there is no return.

[74]

अनेन क्रमयोगेन परां केवलतां गतः ।
अनाद्यशुद्धिशून्यत्वात् प्राप्नोति न भवान्तरम् ॥ ७४ ॥

Anena kramayogena parām kevalatām gataḥ |
Anādyaśuddhiśūnyatvāt prāpnoti na bhavāntaram ||

— Svāyambhuva.

'The soul attaining as it does the pure state having been earlier associated in the order of sequence (with Śivaśakti etc.,) does not attain rebirth as it is now divested of the primordial *āṇavamala*'.

The soul is associated as a first step with Śivaśakti which results in the destruction of mala. The soul is then

associated with a preceptor and dīkṣā and thus attains the goal of release from bondage. The pure state of *kaivalya* referred to here is of a higher order and is to be distinguished from the kaivalya of the soul at the commencement of its journey in the world of *samsāra* when it was associated with the primordial āṇava, not yet actively involved in the cycle of births and deaths. Now after dīkṣā the soul has attained the envious state of Śivasāyujya, where āṇava is completely extinct. In the early state the soul had āṇava as its second and hence the kaivalya was of a lower order; in the final state the soul is without a second and hence the kaivalya is of the highest order.

The *Raurava* explains the extinction of this mala by means of a simile. A heap of cotton thrown in fire and completely destroyed can never be brought back into existence. Similarly the soul that reaches the highest state after the purification by dīkṣā never gets back to its original state of bondage, the impurity having been burnt by the fire of dīkṣā.

For the soul that is free there is no more discursive knowledge. This is stated hereunder.

[75]

यस्य जाग्रे प्रलीयन्ते सर्वे भावाः सुषुप्तवत् ।
पर्याप्तं तस्य विज्ञानं त्रिपदं तेन लङ्घितम् ॥ ७५ ॥

Yasya jāgre pralīyante sarve bhāvāḥ suṣuptavat |
Paryāptam tasya vijñānam tripadam tena laṅghitam ||

—Niśvāsakārikā.

'For the redeemed soul the ordinary mental functions vanish even in the wakeful state as though in the state of deep slumber; there is a halt to this discursive knowledge; he has crossed the three states.'

For the redeemed soul there is no further use of discursive knowledge. The *vikalpa jñāna* yields to *Nirvikalpaka jñāna*. He has crossed the three states of adhikāra, bhoga and laya.

The ripe soul, says *Sarvajñānottarāgama*, holds under control the senses even in the wakeful state of everyday life and lives as though in the fourth (turya) state being possessed of universal knowledge. That state is called the *Jīvanmukta* state. It is a state in which the soul is neither elated by anything good done to him nor is grieved by any harm done to him. His love towards every living creature is indeed universal.

The redeemed soul is able to perceive Śiva.

[76]

शिवार्कशक्तिदीधित्या समर्थीकृतचिद्दृशा ।
शिवं शक्त्यादिभिः सार्धं पश्यत्यात्मा गतावृतिः ॥ ७६ ॥

Śivārka-śakti dīdhityā samarthīkṛtaciddṛśā
Śivam śaktyādibhiḥ sārdham paśyatyātmā gatāvṛtiḥ ||

— Niśvāsakārikā.

'This soul with the light of power of Śiva (the source of light) the Sun so to say, with the eye of integrated knowledge, being free from nescience, perceives Śiva and his powers (of volition, cognition etc.)'

The soul that is free from the shroud of nescience is endowed with a new integrated vision whereby it is able to perceive in its entirety the nature of Śiva together with His inherent integrated powers of volition, cognition etc.

This is stated in Tattvasaṅgraha (29) of Sadyojyoti—

Paśyati Śivam svaśaktyā dhyāyati cāsau Śivotthayā dṛṣṭyā.

'The perception in entirety' would cover the perception of the entire range of the sentient and insentient components of the Universe, fivefold activities of Śiva like creation, sustenance etc., the bhoga and mokṣa, the result thereof and such other things. This supermental perception is to be distinguished from the perception of the ordinary individual who can perceive with his senses only the mundane things which fall under the category of pāśa. There can be no seer-seen relation between the redeemed soul and Śiva, since both are in the nature of all pervasive Omniscience. This is made clear in the *Mokṣakārikāvṛtti.*

Once Śivajñāna is obtained there is no further need for knowledge of śāstras. This is explained by the following sūtra by means of an illustration.

[77]

उल्काहस्तो यथा कश्चिद् द्रव्यमालोक्य तां त्यजेत् ।
ज्ञानेन ज्ञेयमालोक्य पश्चाज्ज्ञानं परित्यजेत् ॥ ७७ ॥

Ulkāhasto yathā kaścid dravyamālokya tām tyajet |
Jñānena jñeyam ālokya paścād jñānam parityajet ||

—Svāyambhuva.

'In the same manner as a man who after being able to perceive an object abandons the torch in his hand thereafter, so the soul being now able to perceive (Śiva) the One to be known, abandons the means of knowing (Him through śāstras)'.

A study of Āgamas like Kāmika is no longer necessary for the soul that has perceived the truth (Śiva) directly.

When the immediate perception of Śiva is had, the śāstra which is but a means of mediate knowledge is of no avail.

The state of soul in which it is merged in the nature of Śiva is explained hereunder.

[78]

यदा मनः परे तत्त्वे लब्धलक्ष्यं निलीयते ।
तदा ह्यशेषविज्ञानं विनाशमुपगच्छति ॥ ७८ ॥

Yadā manaḥ pare tattve labdhalakṣyam nilīyate |
Tadā hyaśeṣavijñānam Vināśam upagacchati ||

— Niśvāsa.

'When the mind is steeped in the Supreme Śiva, and the goal realised then all knowledge about the mundane world ceases to exist'.

The truth about the supreme Śiva, free from all delimiting adjuncts shall be the goal of any discerning man to be reached by a process of study and reflection. The goal once attained, the individual becomes one with Śiva, who is beyond all tattvas. To the extent to which one is able to control his mind and direct it towards the Supreme goal an individual is taken nearer the goal. There are therefore different gradations of souls classified as uttama, madhyama adhama and adhamādhama. The uttama is the man of self-control, who is beyond the sway of the sattva, rajas and tamas; the other three act under the impulse of the three guṇas respectively. This is dealt with in some detail in Niśvāsāgama.

Who exactly is the mukta? The answer is given in the following sūtra.

[79]

अनाख्ये तु निरालम्बे अग्राह्ये मानवर्जिते ।
निस्तत्त्वे योजितो मुक्त इति शास्त्रस्य निश्चयः ॥ ७९ ॥

Anākhye tu nirālambe agrāhye mānavarjite |
Nistattve yojito mukta iti śāstrasya niścayaḥ ||

—Niśvāsa.

'The soul that is conjoined with that Supreme that is not namable, has no substratum, incomprehensible, not cognisable and beyond the pale of tattvas is called 'mukta' as determined by śāstras.'

The Supreme cannot be described as śakta, udyukta or by any other name; he cannot be contained in nāda, bindu, vyoma, mantra etc. He cannot be comprehended by any of the senses or mind or even by intellect; He cannot be measured in terms of any of the guṇas; He is beyond all categories of existence. The state of soul being conjoined with the Supreme is called '*Sāyujyam*' says *Suprabheda*—

Śive samyojitam rūpam sāyujyam iti kathyate.

This is the finale of Āgamas. This sāyujyam, according to *Cintyāgama* means only similarity and not identity with Śiva.

The *Apavarga* or mukti of a soul is not to be equated with the annihilation of it, nor does it mean identity with Śiva, nor a mere destruction of the grip of nescience, nor again a mere elimination of guṇas, nor mere state of being unaffected like a piece of stone. This is a positive state of self revelation, being aware of one's immense potentialities, a state of full knowledge and immense bliss.

Devīkālottara describes mukti as a state in which one is awakened after a long slumber so to say and is fully aware of

the reality, when the mind is tranquil and not swayed by the pairs of opposites and is not in need of any support whatsoever.

The state of mukta soul is further described thus.

[80]

भवोद्भवपदातीतो निष्कम्पार्चिरिव स्थितः ।
मुक्तौ व्यक्तशिवत्वोऽसौ कृतकृत्यो यतस्ततः ॥ ८० ॥

Bhavodbhavapadātīto niṣkampārciriva sthitaḥ |
Muktau vyaktaśivatvo'sau kṛtakṛtyo yatastataḥ ||

—Svāyambhuva.

'The soul to whom Śivahood is revealed has nothing further to achieve having reached a stage beyond this world of mundane existence and therefore remains quiet like a still flame.'

The term 'bhavodbhava padātītaḥ' is interpreted in more ways than one. The redeemed soul is beyond the cycle of births and deaths characteristic of samsāra or is beyond the state of demigods like Ananta etc., who themselves evolve after having passed through the state of less evolved souls in the order of gradation sakala, pralayākala and vijñānākala. Or the phrase may be taken to mean one who is beyond the state of *aparamokṣa* which comprehends six stages, Vidyā, Aiśam, Nāda, Śānti, Śāntyatīta and bhavodbhava according to *Śivatattvavilāsa*. Further elaboration on this can be seen in *Sadyojyotiṣ ṭīkā*.

The following sūtra states that there remains no nitya karma to be performed by such a soul.

[81]

नात्र पूजा नमस्कारो न जपो ध्यानमेव च ।
केवलं ज्ञेयमित्युक्तं वेदितव्यं न किञ्चन ॥ ८१ ॥

Nātra pūjā namaskāro no japo dhyānam eva ca |
Kevalam jñeyamityuktam veditavyam na kiñcana ||

—Devīkālottara.

'In this state (of Jīvanmukta) there is no need for worship or salutation, chanting or meditation; soul becomes the thing to be known, there being none else to be known.'

The redeemed soul finds no necessity to perform any of the karmas, obligatory or otherwise. The chapter on *Ācāra* in Devīkālottara says that no chanting or meditation, no offering or oblation or any of the agnikāryas is ordained for a jīvanmukta.

The fact that though the jīvanmukta continues to experience an awareness of the worldly things, still on account of Śivaśakti exerting on him, he is the very embodiment of true knowledge is brought out in the following sūtra.

[82]

यथा वायुः सुशीघ्रोऽपि मुक्त्वाकाशं न गच्छति ।
ज्ञेये निक्षिप्तचित्तास्तु विषयस्थो न मुञ्चति ॥ ८२ ॥

Yathā vāyuḥ suśīghro'pi muktvākāśam na gacchati |
Jñeye nikṣiptacittastu viṣayastho na muñcati ||

—Niśvāsakārikā.

'In the same way as the wind, however swift it may blow, cannot run away from the region of Ether, so the soul whose mind is firmly

implanted in Śiva (the One to be known) does not swerve away from Him although he may be amidst worldy things.'

Cognising as he does the Śivasvarūpa, he enjoys the the elixir of knowledge about Him, says *Sarvajñānottara.*

[83]

इन्द्रियार्थे यथा चित्तं नित्यं गच्छति देहिनाम् ।
तथा चैव इन्द्रियातीते तस्य नैराकृते पदे ॥ ८३ ॥

Indriyārthe yathā cittam nityam gacchati dehinām |
Tathā caiva indriyātīte tasya nairākṛte pade ||

'In the same manner as the mind of embodied soul is always engaged in sense objects, so the mind of the redeemed soul is engaged in the supramental pure state.'

By the mind of the redeemed soul we mean the cit śakti of the jīvanmukta which ever and anon revolves round the pure state of consciousnenss.

[84]

क्षीरक्षयाद् यथा वत्सः स्तनान्मातुर्निवर्तते ।
रागक्षयात् तथा पुंसां मनः शीघ्रं निवर्तते ॥ ८४ ॥

Kṣīrakṣayād yathā vatsaḥ stanān mātur nivartate |
Rāgakṣayāt tathā puṁsāṁ manaḥ śīghram nivartate ||

'Just like the calf which turns away from the udder of the cow when there is no longer any milk (to suck), so the mind of men turns away from (things of the world) when attachment to them is dried up.'

The mind is unruffled when there is naught to be known except him. Anything about his body or belongings do not affect him.

[85]

गोदोहमिषुपातं वा नयनोन्मीलनमात्रकम् ।
सकृत् परपदे युक्तो न पुनर्भवमाप्नुयात् ॥ ८५ ॥

Godoham iṣupātam vā nayanonmīlanamātrakam |
Sakṛt parapade yukto na punarbhavam āpnuyāt ||

'Once the soul enters into communion (with the Supreme) and reaches that exalted state (beyond all adhvās) which takes place in as short a time as the time taken for milking a cow or winking of eye there is no more attainment of rebirth.'

The exalted state is *Śivapada* which has no limitation of any kind, a state of communion from which there is no return.

Attainment of Śivahood is not reaching something external to a person like a mortal becoming a denizen of Indraloka. It is the awareness of Śivahood in oneself. But this is not to be confused with the identity of 'self' and 'Brahman' of the Advaitins. It is not a question of the soul becoming Śiva-like. It is not exactly Śivahood in its entirety that is attained but something analogous to it.

[86]

पशुभावाद् यदातीत्य पतिभावेन तिष्ठति ।
तत् तस्य गमनं नाम सर्वगे गमनं कुतः ॥ ८६ ॥

Paśubhāvād yadātītya patibhāvena tiṣṭhati |
Tat tasya gamanam nāma sarvage gamanam kutaḥ ||

'When the soul transcends the soul-state and comes to stay in Śiva-state that is called the soul's attaining (Śiva-state). For, how can there be any motion on the part of the all-pervading (soul) ?'

Svāyambhuva underlines the idea that there is no literal movement of the soul when it is said to attain Śivahood. There is no motion in the spatial sense. In the process of spiritual evolution of the soul, it reaches a state when the seed of samsāra is burnt. The soul and Śiva both being all pervasive the conception of motion does not arise.

[87]

शिवधामार्पितस्यास्य भोगभोक्तुर्न जातुचित् ।
भोक्तृत्वमधिकारित्वं पतिकृत्यानुकारिता ॥ ८७ ॥

Śivadhāmārpitasyāsya bhogabhoktur na jātucit |
Bhoktṛtvam adhikāritvam patikṛtyānukāritā ||

—Svāyambhuva.

'To the soul to whom likeness of Śiva is revealed in himself, the enjoyer of bliss, there is really no effort directed towards enjoyment, no agency, no performance of deeds as ordained by God (to others)'.

The characteristics of sakala, pralayākala and vijñānākala are denied quite naturally in the case of the soul that is in the state of Śivahood. Being an enjoyer of experiences is the feature of a sakala type of soul. The soul at the time of pralaya is deemed to be an adhikārī with inchoate māyā associated with him. Performance of deeds in accordance with the will of God is the feature of the sakala, pralayākala and vijñānākala types of souls. The soul that has attained similarity with Śiva, now being free, no longer acts at the direction of another, not even God. As Sarvajñānottara puts it, the soul in the final exalted state is as eternal and pure as Śiva and differs from Him only in the matter of creation which he cannot do—

Śivavat śāśvataḥ śuddhaḥ sṛṣṭidharmavivarjitaḥ.'

Is there no mala in that state? There must be, argues Kiraṇāgama.

[88]

विषसंबन्धिनी शक्तिर्यथा मन्त्रैर्निरुध्यते ।
तदा न तद्विषं क्षीणमेवं पुंसो मलक्षयः ॥ ८८ ॥

Viṣasambandhinī śaktir yathā mantrair nirudhyate |
Tadā na tadviṣam kṣīṇam evaṃ puṁso malakṣayaḥ ||

— Kiraṇa.

'In the same way as the power of poison alone is held in check by mantras and the poison as such is not eradicated, so is mala not destroyed.'

When Garuḍa mantra is uttered it is only the power of poison to cause stupor or death that is held in check but the poison is still there. In the same manner, as a consequence of dīkṣā the entity of *āṇava* mala in the 'pure soul' is not eradicated but only its efficacy in bringing about certain results rendered inoperative.

The author initiates a discussion as to what happens to mala as a result of dīkṣā. Three questions are posed and answered.

1. Is the mala separated from the soul?

2. Is the mala destroyed?

3. Is the mala concealed?

1. It cannot be said that mala is separated from the soul as both mala and soul are related eternally. Separa-

tion implies prior union. Such a union between the two is incomprehensible as there can be no union between two which are all pervasive. Separation is caused between two limited entities by a third force. The soul and mala are not limited but omnipresent. Hence the first query is inadmissible.

2. Mala that is there at all times together with the soul cannot be destroyed without destroying the soul with which it is inextricably associated by the relationship of inherence that subsists between a dharma (characteristic) and dharmī (thing characterised). Further, mala being associated with all souls, granting that one soul is redeemed, mala being one, all souls may have to be deemed as freed which is obviously not true. So the second query is also answered in the negative.

3. Mala cannot be considered to be concealed when the soul is described as being free. Concealment implies later appearance. If mala is concealed in the redeemed (mukta) soul there is the prospect of the mala making its ugly appearance again in which case there is no sense in calling a soul at any stage 'mukta' in the real sense. If the postulate is accepted then it may lead to the absurd usage 'atyantamuktaḥ samsārī', a contradiction in terms.

So it is none of these three. Just as the heat of fire can be made ineffective by mantras though the fire may still be there, so the potency for evil in mala can be contained, though the mala may still be there in the soul that is free. The śakti of mala alone is taken away and in this light it is said that mala is severed from the soul. Though the mala is

one, its śaktis are legion as there are countless souls. Though the śaktis of the freed souls may be annihilated the myriad śaktis of the countless other souls are operative and such souls remain bound by the shackles of samsāra.

To the point raised that the destruction of a characteristic (dharma) entails the destruction of the thing so characterised, it is said that it is a false notion. Do we not see the characteristic of copper viz. the verdigris is removed and yet the copper remains in tact when it is purified by chemical process? The 'malakṣaya' in the soul in the free state is therefore similar to the 'kālikākṣaya' in the copper, a mere change in the character of the soul that is now perceptible.

[89]

अनेकभविकं कर्म दग्धं बीजमिवाणुभिः ।
भविष्यदपि संरुद्धं येनेदं तद्धि भोगतः ॥ ८९ ॥

Anekabhavikam karma dagdham bījamivāṇubhiḥ |
Bhaviṣyadapi samruddham yenedam taddhi bhogataḥ ||

'Just like a seed that is burnt (is ineffective for further growth) so is the karma acquired over a series of births destroyed by the mantras (dīkṣā); the karma to follow is also destroyed by them; the karma that caused the body is destroyed only by the several experiences of the soul.'

This sūtra states how dīkṣā is potent in destroying the effectiveness of sañcita and āgāmi karmas only. The prārabdha karma is to be wiped out only by one's action and experience.

The prārabdha is of three kinds (1) icchā (2) anicchā and (3) parecchā.

The first type is found in the evildoers, thieves etc. who wilfully do certain things bringing in its wake certain kinds of prārabdha karma.

The second type is found in persons like the Epic hero Arjuna who though unwilling, being bound by karma, was dragged into war leading to killing of men as narrated in the Gītā (18-60).

The third type is found among those who, whether they like it or not, are forced to do certain things to oblige others and reap the fruit of karma leading to pleasure or pain. This is defined in Pañcadaśī (7.162).

On the completion of dīkṣā, the destroyer of the entire pāśa, the body must fall off. But we find the body still clinging to the soul. This anomaly is explained in the succeeding sūtra.

[90]

जातायां घटनिष्पत्तौ यथा चक्रं भ्रमत्यपि ।
पूर्वसंस्कारसंसिद्धं तथा वपुरिदं स्मृतम् ॥ ९० ॥

Jātāyām ghaṭaniṣpattau yathā cakram bhramatyapi |
Pūrvasaṁskārasaṁsiddham tathā vapuridam smṛtam ||

— Kiraṇa.

"In the same manner as even after a pot is created the potter's wheel is whirling round, so does the body continue to exist (even after dīkṣā) due to the residuary force of the karma."

The body continues to exist even after the performance of dīkṣā which is done to wipe out the karma in the form of dharma and adharma. The explanation for the persistence of body even after dīkṣā is explained as being due to the *saṁskāra* left behind by karma on the analogy of the potter's wheel which continues in motion even after the pot is made due to the residuary part of the momentum imparted to it by the potter. *Suprabheda* gives the other analogy of a container retaining the smell of asafoetida even after the material that was once there is no longer there.

The Jīvanmukta's state after he throws off the mortal coil is described in the following sūtra.

[91]

भग्ने घटे यथा दीपः सर्वतः संप्रकाशते ।
देहपाते तथा चात्मा भाति सर्वदा ॥ ९१ ॥

Bhagne ghaṭe yathā dīpaḥ sarvataḥ samprakāśate |
Dehapāte tathā cātmā bhāti sarvadā ||

— Devyāmatam.

"In the same way as a lamp (inside a pot) sheds light all around when the pot is broken, so when the body falls off soul shines for ever and everywhere."

Though the lamp has its own candle power of light it is not noticed so long as it is kept inside a pot. When the enclosing pot is destroyed the lamp is found to shine with all its power in full. Similarly so long as the soul is constricted in a body its real worth and glory is not seen. Once the constriction is removed then the soul shines in all its glory without any restriction temporal or spatial.

Thus the author Umāpati Śivācārya has propounded the nature of soul with reference to Pati, Paśu and Pāśa in the light of Āgamavākyas. This knowledge is to be imparted to the discerning pupil to be effective. How this wealth of metaphysical knowledge is to be carefully preserved and imparted to the God-inclined soul is stated in the *Niśvāsa-kārikā*.

[92]

प्रकटयस्वेदं ज्ञानं मद्भक्तानां वरानने ।
रक्षणीयं प्रयत्नेन तस्करेभ्यो धनं यथा ॥ ९२ ॥

Prakaṭayasvedam jñānam madbhaktānām varānane |
Rakṣaṇīyam prayatnena taskarebhyo dhanam yathā ||

— Niśvāsakārikā.

'O My lady,' May this knowledge be propagated to my devotees; this must be carefully preserved (from falling into the hands of unworthy people) as one does wealth falling into the hands of thieves.'

This is in the form of an address by Śiva to Devī.

Knowledge here represents the śāstra, the means of knowing. This knowledge is to be imparted to the compassionate and the quiet, those who perform the enjoined rituals, those who are devoted to Guru and God, those who look upon the Guru as God, the Guru who has swum across the ocean of knowledge. The aspirant must prove his fidelity to the system which he seeks to follow with undivided loyalty. *Kālottara* and *Sarvajñānottara* āgamas emphasise this idea.

Yasya deve parā bhaktir yathā deve tathā gurau |
Nānyaśāstre yadāsaktir jñānam tasminnu dāpayet ||

— Kālottara.

Gurudevāgnibhaktāya nityam bhaktiyutāya ca |
Pradātavyam idam śāstram netarebhyaḥ pradāpayet ||

— Sarvajñānottara.

One should strive to preserve and propagate this esoteric knowledge obtained from the mouth of Śiva to the deserving and duly initiated pupils.

Obeisance to Cidambareśvara and Śivakāmasundarī.

ADDENDUM

[40 a]

पाशाभावे पारतन्त्र्यं वक्तव्यं किन्निबन्धनम् ।
स्वाभाविकं चेन्मुक्तेषु मुक्तशब्दो निवर्तते ॥ ४०-अ ॥

Pāśābhāve pāratantryam vaktavyam kinnibandhanam |
Svābhāvikam cenmukteṣu muktaśabdo nivartate ||

'On what account is dependence of the soul to be explained in the absence of the postulate of bonds? If it is contended that 'dependence' is a characteristic of the soul, then the word 'released' cannot be applied to those (with bonds severed) who attain salvation'.

[40 b]

अनादिमलसम्बन्धात्किञ्चिज्ज्ञोऽणुर्मयोदितः ।
अनादिमलमुक्तत्वात्सर्वज्ञोऽसौ ततः शिवः ॥ ४०-आ ॥

Anādimalasambandhāt kiñcijjño'ṇur mayoditaḥ |
Anādimalamuktatvāt sarvajño'sau tataḥ śivaḥ ||

— Kiraṇa.

'The soul has been declared by me as one having limited knowledge on account of its association with beginningless bond (āṇava); since Śiva is ever free from that bond, He is declared Omniscient.'

[40 c]

आदिमत्त्वं यदा सिद्धं निमित्तं कल्प्यते तदा ।
ईदृग्रूपं स्मृतं ताभ्यां शुद्धाशुद्धं यथार्थतः ॥ ४०-इ ॥

Ādimattvam yadā siddham nimittam kalpyate tadā |
Īdṛgrūpam smṛtam tābhyām śuddhāśuddham yathārthataḥ ||

'If origin is to be posited for anything then a reason has to be presupposed to explain that. Hence it is declared by scriptures that the nature of the one (God) is pure and of the other (soul) impure in conformity with reality'.

[40 d]

विशुद्धं स्फटिकं कस्मात् कस्मात्ताम्रं सकालिकम् ।
यथा तत्र निमित्तं तन्नो तथा न शिवात्मनोः ॥ ४०-ई ॥

Viśuddham sphaṭikam kasmāt, kasmāt tāmram sakālikam |
Yathā tatra nimittam tanno tathā na Śivātmanoḥ ||

'Why is crystal pure and copper associated with verdigris? In the same way as there is no specific cause for their difference (which is in their very nature) there is no specific cause for the difference between Śiva and the soul.'

[40 e]

प्रयोक्त्र्यादि महीप्रान्तमेतदण्वर्थसाधकम् ।
प्रत्यात्मनियतं भोगभेदतोऽप्यवसीयते ॥ ४०-उ ॥

Prayoktryādi mahīprāntam etad aṇvarthasādhakam |
Pratyātmaniyatam bhogabhedato'pi avasīyate ||

— Parākhya.

'The tattvas from kalā to earth are but means serving the needs of souls; that they are assigned to each soul according to a certain order is determinable from the difference in the nature of the latter's individual experience.'

[40 f]

सर्वतो युगपद्वृत्तेरनुत्पादादसर्वगम् ।
भिन्नजातीयमप्येकफलं दीपांशुवस्तुवत् ॥ ४०-ऊ ॥

Sarvato yugapadvṛtteḥ anutpādād asarvagam ।
Bhinnajātīyamapi ekaphalam dīpāṁśuvastuvat ॥

'Since the Māyātattvas do not function cumulatively in all the souls at the same time, they are not considered one all pervasive entity. Of multifarious kinds though they are, they act towards one end (of enlightening the souls), as the rays of lamp, though multifarious yet serve to light objects.'

[40 g]

भुक्त्यर्थं स पशुर्बद्धो नान्यथा सास्य जायते ।
यावच्छरीरसंश्लेषो न स जातो न भोगभुक् ॥ ४०-ऋ ॥

Bhuktyartham sa paśur baddho nānyathā sāsya jāyate ।
Yāvaccharīrasaṁśleṣo na sa jāto na bhogabhuk ॥

— Kiraṇa.

'The soul is bound (by pāśas) with a view to facilitate the soul in getting experience (bhukti); if there were to be no bond, the soul cannot have any experience. So long as the soul is not associated with a body, the soul cannot get any experience.'

[40 h]

अत्यन्तमलिना सोऽस्य प्रागुक्तस्याऽविकारिणः ।
कला संश्लेषमायाति शिवेच्छानुविधायिनी ॥ ४०-ॠ ॥

Atyantamalinā sāsya prāguktasya avikāriṇaḥ |
Kalā saṃśleṣam āyāti Śivecchānuvidhāyinī ||

—Svāyambhuva.

'The extremely impure kalā (and other tattvas) are associated with the soul, described earlier as changeless, in accordance with the will of 'Śiva'.

[40 i]

कर्मणा देव(ह?)संयोगो विभोरपि महेश्वरात् ।
अशक्तत्वात् स्वतो नाऽस्य सामर्थ्यं कर्मयोजने ॥ ४०-ऌ ॥

Karmaṇā deva(ha?)saṃyogo vibhorapi maheśvarāt |
Aśaktatvāt svato nā'sya sāmarthyam karmayojane ||

— Parākhya.

'Association of body with karma is effected only by Maheśvara. The soul (vibhu) has no capacity by itself to associate with karma, as it has no potency therefor.'

[40 j]

पशुत्वरुद्धचिच्छक्तेः स्वातन्त्र्यं न पशोरतः ।
कर्म चिद्रहितं तस्माद्योजकं तदपेक्षयोः ॥ ४०-ॡ ॥

Paśutvaruddhaciccakteḥ svātantryam na paśor ataḥ |
Karma cidrahitam tasmād yojakam tadapekṣayoḥ ||

'The potency of knowledge and action is obstructed by the soulness; hence there is no independent status for the soul. The karma is not a conscious entity. The soul and karma need Him for their association and such association therefore is attributable to Him.'

[40 k]

योजकः स महेशानः स्वेच्छया बलवान् यतः ॥ ४०-ए ॥

Yojakaḥ sa Maheśānaḥ svecchayā balavān yataḥ ||

— Mṛgendra.

'Lord Śiva of His own volition unites (the soul with action and its fruit) because He is all powerful.'

[40 l]

वैखरी श्रोत्रविषया सविकल्पा तु मध्यमा ।
निर्विकल्पा तृतीया च तासां कारणमन्तिमा ॥ ४०-ऐ ॥

Vaikharī śrotraviṣayā savikalpā tu madhyamā |
Nirvikalpā tṛtīyā ca tāsām kāraṇam antimā ||

'Vaikharī (śabda) is the sound which is the object of hearing; madhyamā (śabda) gives rise to specific knowledge; the third (paśyantī śabda) comprehends generic knowledge; the cause of these three is the last (parā śabda, the most subtle aspect of sound).'

[40 m]

आहुरेवं जगत्सर्वं प्रबुद्धं शब्दवृत्तिभिः ।
न हि शब्दादृते पुंसः प्रत्ययोऽस्ति कदाचन ॥ ४०-ओ ॥

Āhur evam jagat sarvam prabuddham śabdavṛttibhiḥ |
Na hi śabdād ṛte puṁsaḥ pratyayo'sti kadācana ||

'The learned say that the knowledge about the entire world is gained by the power of words; never does a man gain knowledge without the aid of word.'

[40 n]

शब्दानुविद्धमेवेह विश्वं ज्ञानं प्रदृश्यते ।
एता एव परो बन्धः पशूनां परमार्थतः ॥ ४०-औ ॥

Śabdānuviddham eveha viśvam jñānam pradṛśyate |
Etā eva paro bandhaḥ paśūnām paramārthataḥ ||

— Svāyambhuva.

'The entire knowledge is seen to be closely knit with words; the words constituting the noble scriptural lore reveal real knowledge to the souls.'

துறைமங்கலம்

சிவப்பிரகாச சுவாமிகள்

அருளிய

சதமணிமாலை

(சதரத்தின சங்கிரக மொழிபெயர்ப்பு)

பொருளடக்கம்

(எண் : பாட்டு எண்)

காப்பு 1
பாயிரம் 2
சிவஞானம் 3
ஞானம் இருவகை 4
அபரஞானம் - கலைஞானம் 5
பரஞானம் 6
காரணகாரிய வகை 7
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துறைமங்கலம்

சிவப்பிரகாச சுவாமிகள்

அருளிய

சதமணிமாலை

சிறப்புப் பாயிரம்

தவல் - அருஞ்சொல் சதமணிமாலையைப்
புவி விரும்பப் புகன்று உரைசெய்தனன்—
'சவி கொள் சங்கத் தமிழ்க் குழவிக்கு ஒரு
செவிலி' என்ற சிவப்பிரகாசனே.

காப்பு

1 ஞான மா மத யானை மேவுறின்,
மான மாலையம் சேனை ஓடுமே.

பாயிரம்

2 சிவனையும் உயர் குருதேவன் தன்னையும்
உவகையோடு அடி தொழுது, உரைசெய்திற்பன், யான்—
நவை ஒருசிறிதும் இல் ஞான - தீக்கைகள்.
அவை மனம் ஒருங்கிய அறிஞர் கேண்மினே! (1)

குறிப்பு: பாடல்களின் ஈற்றில் பிறைவளைவுக் குறியீடுகளுக்குள் தந்துள்ள எண்கள் வடமொழி மூல சுலோகங்களின் எண்களாகும்.

நூல்

இவை சுவாயம்புவ சூத்திரப் பொருள்

3 மன்னிய உயிர், மலம், மாயை, வில்வினை
என்னும் மும் மலம் அற, இருஞ்சிவத்துவம்
துன்னிய பயனெடும் தோன்றும் — ஞானம் — ஓர்
தன் நிகர் பரசிவன் தனுதிடத்தினே. (2)

4 இயம்பிய ஞானம் ஓர் இரு வகைப்படும்
பயன் தரும் அபரமும் பரமும் என்னவே.
நயம் தரு கலைகளே அபர-ஞானம் ஆம்;
உயர்ந்திடு பரம் சொலின், உணர்வு என்று ஓதுவார். (3)

இது மிருகேந்திர சூத்திரப் பொருள்

5 படைப்புறு பொழுது கொள் பரமன், ஆருயிர்க்கு
அடுத்துள பயன் குறித்து, ஐம்முகங்களான்
எடுத்து உரைசெய்தனன் — இனிது, தூய்து என
நடக்குறும் உயர் கலைஞானம் என்பவே. (4)

இது பராக்கிய சூத்திரப் பொருள்

6 சிவநிலம் முளைத்து, உயர் சிறப்பு உணர்த்தி, வெம்
பவம் அறு மருந்து எனப்பட்டு, நன்கு அமை
சுவையொடும் முடிவுறின், சுகம் அளித்தருள்
நவை அகல் இணைய இஞ் ஞானம் கொள்கவே. (5)

இது மதங்க சூத்திரப் பொருள்

7 சாருறு தருமம்தன்னல் தருமி அங்கு ஓரிடத்து;
காரணமதனுல் தோன்றும் காரியம் ஓரிடத்து;
காரியமதனுல் மூலக் காரணம் ஓரிடத்து;
சீரிய உரையால், சில்ல தெரிவவாம், ஓரிடத்து. (6)

இது விசுவசாரோத்திர சூத்திரப் பொருள்

8 ஒழிந்திடா மாயைமூலம் அசேதன-உலகம் தோன்றி
வழங்கையால், யாவும் காணும்; வலியொடு நிறைந்தோன் [ஆகி,
எழுந்து ஒழியாது நின்று, ஆங்கு இலங்குறு கருத்தா ஆக
மொழிந்திடு பதி அதற்கு மொழிந்திடப்படுவன் அன்றே. (7)

இது பராக்கிய சூத்திரப் பொருள்

9 கெடுத்திடாது உயர்ந்த ஞானக் கிரியை ஆம் வாழ்வு ஒருத்தர்
கொடுத்திடாது உடையான் யாவன்? கூறில், இங்கு அனையன் [தானே
தடுத்திடா வலி இரண்டும் தரித்து, உளன் ஆகி, எங்கும்
அடுத்து உறும் ஈசன் என்ன அறிந்திடப்படுவன் அன்றே. (8)

இவை மதங்க சூத்திரப் பொருள்

10 பதி அதிட்டானம் தன் சீர்ப் பரை எனப்பட்ட சத்தி
முதிர் ஒளிப் படிவம் ஆகம் ஒழிந்த அச் சிதாகாசத்தில்,
விதிர்விதிர்ப்பு இன்றி நின்று விளங்குறு மூர்த்தி மானாத்
துதி கொள் அப் பதிதான் என்பர், தோம் இல் நூல் [வாய்மை கண்டோர். (9)

11 விண்டு அகல் மறைப்பு உடைத்தாய், மேலதாய், நுண்ணிது [ஆகி,
எண் திசைமுகம் அடைந்து, முதல் நடு இறுதி இன்றி,
உண்டு எனும் அளவாய், — நீங்கா ஒரு பெருஞ் சாந்த சத்தி—
பண்டு உபசரிக்கப்பட்டுப் பதிக்கு உரு என்ன நிற்கும். (10)

இது மிருகேந்திர சூத்திரப் பொருள்

12 உரு அறிவரிதாம் தன்மை உடைமையால், அமலன் தானே
மருவிய உருவாய் நின்று, வகுக்கும் எச் செயலும் செய்வன்;
விரவிய அவன்தனது வினையது இங்கு இவ்வாறு அன்றி
ஒருவரால் உதவப்பட்ட உருவினால் செய்வது அன்றாம். (11)

இவை கிரண சூத்திரப் பொருள்

13 சத்தியின் வேறு என்று எண்ணச் சார் கரணமும் ஈங்கு இல்லை;
சித்தின் வேறாய சித்து ஆம் சத்தியும் தெரியின் இல்லை;
இத் திறமதனால், அந்த ஏகம் ஆம் கரணம் தானே
வைத்த பல் வினையான், ஞானக் கிரியையின் மருவி நிற்கும். (12)

14 'உருவிலி ஆயும் காலம் உதவுறு பயன் கண்டு, ஆங்கு
மருவறும் இறைவன் தானும் வடிவிலனாய் இருந்தும்,
விரிவுறு உலகம் ஆக்கும், விளங்கு தன் இச்சையால்' என்று—
ஒருவிய மலமுடைப் பேருணர்வினர்—உரைப்பர் அன்றே. (13)

இது மிருகேந்திர சூத்திரப் பொருள்

15 'சத்தனோடு, உத்தியுத்தன், தகும் பிரவிருத்தன் என்ன
முத் திறம் மருவும் ஈசன் ; மொழிந்த அவ் இறைக்கு அப் பேதம்
சத்திதன் பேதம்தன்னால்தான் உபசாரம் ஆக
வைத்தது' என்று உரைப்பர் — சீர்சால் மறையொடு ஆகம
[நூலி வல்லோர். (14)

இது பராக்கிய சூத்திரப் பொருள்

16 ஏர் இயல் நிமித்தம் ஈசன் எனும் பெயர் உடையான் என்ப;
காரியந்தோறும் புணர்ந்து காணுறப்படுவது ஈண்டுச்
சீரிய துணையது என்னத் திகழ்தரு நுண்ணிது ஆகி
ஓர் இயல்பு உற்று நிற்பது உபாதான காரணம்தான். (15)

இவை மிருகேந்திர சூத்திரப் பொருள்

17 பற்பல வடிவம் எய்தப்படும் பொருள் எவையும் தோன்றி
நிற்புறும்; அவையவத்தான் நிகழ் மதி உடைய ஏது
முற் பெறுவனவே ஆம்; இம் முறைமையால் உணர்வின் மிக்க
பொற்புறும் இறைவனாகப் பொருந்துவன் ஒருவன் அன்றே. (16)

18 படைப்பதும், உலகம் எல்லாம் பாதுகாத்தளித்தலும், பின்
துடைப்பதும், மறைத்தல்தானும், தொல்லைய மலங்கள் யாப்பு
விடுப்பதும் ஆகும் இவ் ஐம் பயன்படு வினைகள் எல்லாம்
தடுப்பிலனாம் ஒருத்தன்தன் பெருந் தொழில் என்று ஓர்வாய். (17)

19 ஒடுங்கிய பொழுதும், பாசம் ஒழிப்பவர்க்கு ஒழித்திட்டு, அன்றி
விடுந் தகையினரை விட்டு, வினையினர் வினை பாகஞ்செய்து,
அடங்கிய மாயா சத்தி தோன்றுதற்கு அமைத்து, யாவும்
படும் படும் முறை இருப்பப் பார்த்துளன் — பரமன் அன்றே. (18)

வேறு

20 அன்னியன், இவ் உடம்புதனக்கு; அழிவிலன்; சிற்றறிவாளன்;
பின்னன்; மலமொடு புணர்வோன்; பெரிய வியாபகன்; அசடன்;
துன்னுறு தன் வினை நுகர்வோன்; சொல்லிய அவ் வினை
[முதல்வன்-
தன்னை நிகர்வுறும் இறைவன்தனை உடையன் — பசு என்பான். (19)

21 புகலில் இனி, அனாதி மலம் புருடர் பசுத்துவம் என்று
பகருறுவர், அறிவறிந்தோர்; 'பாசம் என உரைத்ததுதான்
விகலம் உறும் மாயை எனும் விதைமுளைக்குத் தவிடு உமிபோல்
தக உணர்க' என விளம்பும் — சைவம் எனப்படும் நூலே. (20)

22 உரைத்த மலம் — எவ் உயிர்க்கும் ஒன்றாகி, அநாதியாய்ப்
பொருத்தமுறும், பெரிதாகி. புகலரும் ஆன்மாக்கள்தொறும்
இருத்தலுறுவன ஆகி இருந்து, தம் காலாந்தத்தில்
தரித்தல் அற அகல்வன ஆம் சத்தி பல உடைத்து அம்மா. (21)

23 'இறைவன் உயிர் சத்தியாய் எவ் உயிர்க்கும் அருள் செய்யப்
பெறு சிவைதான்; மல - தருமம் பின்துடரும் செயலதனை
உறுதலினால், பாசம் என உபசரிக்கப்படும்' எனவே
அறைதருவர் — அமலன் அருள் ஆகம நூல் நெறி கண்டார். (22)

24 'செப்புறும் இச் சிவசத்தி, திரோதாந்தம் ஆணவத்தின்
பற்பல ஆம் சத்திகளைப் பரிணமிப்பித்துளதாம்;
எப்பொழுது சிவம் என்னும் இருங் கதிரால் விடுப்பிக்கும்
அப்பொழுது, இங்கு அருள்புரிவது ஆகும்' என அறைகுவரால்.
(23)

இவை விசுவசாரோத்திர சூத்திரப் பொருள்

25 'குண்டலியாம் சத்திதான் கொடு மாயை, வினைகள்தமைப்
பண்டு தொடர்ந்துளது' என்பர். பகரும் அதன் காரியங்கள்
விண்டு அகலவரு நாதம் விந்து முதலன என்னக்
கண்டு உரைசெய்தனர்— ஞானக் கலை முழுதும் கற்றுணர்ந்தார்.
(25)

வேறு

26 வந்த வைகரி, மத்திமையோடு, பை-
சந்தி, சூக்குமைதான் எனப்பட்டிடும்
நந்து வாக்கு ஒரு நான்கு நவிலில் அவ்
விந்து மாயை விருத்தி என்று ஓதுவார். (26)

27 உலக வித்து, அவிநாசி, ஒன்றாய் உளது
இலகல் உற்ற விபு, நுண்ணியதுதான்;
கலை கடப்பது, அநாதி; கருதுறின்,
தொலைவது அற்ற சுதந்தரி, குண்டலி. (27)

இது மிருகேந்திர சூத்திரப் பொருள்

28 உரைசெய் மாயை அசிவும் ஒருமுதல்;
கருமம் மேன் அதிகாரமுடிவு உள;
இரிதல் இன்றி மறைப்பது, இறப்பு அறப்
பரவு சத்திகள் பல்வகை உள்ளதால். (28)

இது கிரண சூத்திரப் பொருள்

29 'சுத்தமாம் அத்துவாவிற்கு இறைவன் ஆம்
மெய்த்த வேர்ச் சிவன்' என்பர், விழுமியோர்;
அத்தன் ஆகும் அனந்தன், அசுத்தமாய்
வைத்த மாயையின் மன்னவன் ஆகுமால். (29)

இது மிருகேந்திர சூத்திரப் பொருள்

30 சாரும், மாயைதனில் கலை - காலமும்;
நேரும், வித்தை இராகம் நியதியும்;
கூரும், மூலம் குணம் புத்தியோடு அகங்-
கார சித்தம் பொறி புலன் பூதமும். (30)

இது விசுவசாரோத்திர சூத்திரப் பொருள்

31 பரக்கும் புண்ணிய பாவ வடிவமாய்
இருக்கும் கன்மம்; இது முத் திறத்ததாம்:
தரிக்கும் சாதியொடு, ஆயுள், நுகர்வு என.
உரைக்கும் கன்மம் உரு இடம் இல்லையே. (31)

வேறு

இவை மிருகேந்திர சூத்திரப் பொருள்

32 அதிட்டம் சூக்குமம் ஆதலால், செயலினால், அதுதான்
உதிக்கும் தன்மையால், கருமம் இவ் உடல் உதிப்பதற்கும்
திதிக்கும் காரணம் நுகர்வும் ஆம்; இவ் வினை தெரியில்,
விதிக்கும் தாபம் ஆம் சாதனம் மூன்றொடும் விரவும். (32)

33 அடுத்துப், பொய் மெயின் தோன்றலான், மற - அற வடிவு ஆம்
துடைப்பில் பாகம் உற்றிடும்; பயன் கொண்டிடத் தோன்றும்,
படைப்பில்; பத்தி நின்றிடும் பெரு மாயையைப் பார்க்கின்,
முடிக்கப்பட்டிடாது, அது நுகர்ந்திடாவிடின் முடிவில். (33, 34)

இவை சுவாயம்புவ சூத்திரப் பொருள்

34 'மலத்தின் யாப்புறீஇ இருந்துள ஆருயிர் மறித்து
நலத்த தீக்கையான் முத்தனும் ஆம்' என நவில்வர்;
நிலைத்த அன்னவன் அவத்தை மூன்று உளன் என நிற்கும்
தொலைத்த கேவலன், சகலன், நற் சுத்தன் என்று அன்றே. (35)

35 நித்தன், இல்லவாம் குணம் தொழில் உடையவன், நிகலன்,
கத்தனன்மையன், வியாபகன், அசேதனன் கருதின்,
சுத்தி செய்திடப்படுபவன் உணர்த்துறச் சுடர்வான்
சத்தன் என்கிலன், பசு என விளம்புவர் தக்கார். (36)

36 'இல்லை, அம் மலம்' என்று உரைசெய்வையேல், என்கொல்,
சொல்லு, 'போகமுற்று அழுந்துதல்?' 'சுத்தன் ஆம்' என்னில்,
'அல்லல் கூரும் போகம் இன்று, அவர்க்கு' என அறைவர் —
புல்லர்தம் இனம் அகன்றுள நல்லிசைப் புலவர். (37)

இவை மிருகேந்திர சூத்திரப் பொருள்

37 ஞான மெய்த்தொழில் உருவ சைதன்னியம் நவில,
ஆன அப் பசுவிடத்தினில் என்றும் உண்டாமால்;
மான முத்தியின் நிறைமுகம் கெட்டிடுமாறால்
தான் எனப் புகன்று அறைகுவர்—மெய்ந்நெறித் தவத்தர். (38)

38 உகந்த ஞானம் அங்கு என்றும் உண்டேலும், அவ் உணர்வு
திகழ்ந்திடாமையின், மறைத்திடப்படும் எனத் தேர்வாய்;
பகர்ந்ததால், அவன் வீடு அளவாய் வசப்படுவன்,
அகன்ற ஓர் மறைப்புடைய வீரியன்தனக்கு, அஃதே. (39)

39 பாசம் இன்மையின், பரவசம் [1]பகர்வதன்று அக்கால்
பேசில், 'அன்னது இங்கு இயல்பு' எனின், 'முத்தன் ஆம்
[பெயர்தான்
ஆசு இல் முத்தன்மாட்டு இல்லையாம்' என்ன நன்கு அறைவர்—
ஈசன் நல்கிய சைவதந்திரம் உணர்ந்திருப்போர். (40 a)

இவை கிரண சூத்திரப் பொருள்

40 பாசம் ஆம் மலம் அநாதியே உற்றிடும் பரிசால்,
ஊசலாடு உயிர் சிற்றுணர்வு உடையது என்று உணர்க.
ஈசன் ஆகிய சிவன் மலம் அநாதி இன்மையினால்,
தேசு உலாவுறும் முற்றுணர்வுளன் எனத் தெரிப்பர். (40 b)

41 ஆதியாயின என்று உரைக்கப்படும் அன்று, ஓர்
ஏது வேண்டுறப்படும் இருவர்க்கும் என்று இங்ஙன்
ஓதலால், அவர்க்கு அசுத்தமும் சுத்தமும் உருவம்
நீதி ஆம் என அறைகுவர்—அறிவு அறி நெறியார். (40 c)

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1. 'பகர்வதன்றுவக்கால்' என்பது மூலபாடம்.

42 தெளிந்தது ஏதுகொண்டு, ஒளிதரும் பளிங்குதான்? செம்பு
களிம்பது ஏதுகொண்டு அடைந்தது? காரணம் அங்கு
விளங்குமாறு இலை எங்ஙனம் அங்ஙனம் விளம்பில்,
அளந்த காரணம் இலை, சிவமொடு உயிர்க்கு அன்றே. (40 d)

வேறு

இவை பராக்கிய சூத்திரப் பொருள்

43 கலை முதல் வியனிலம் காறும் ஆயின
இலகுறும் உயிர்க்கு உறு கருவி என்பரால்;
பலபல நுகர்வினல் வேறுபட்டவை
அலகு அறும் உயிர்தொறும் அவை ஆகுமே. (40 e)

44 எங்கணும் வழக்கு ஒருங்கு ஈறு உருமையால்,
இங்கு அவை ஒன்றல என்பர்; வேறு உறீஇத்
தங்கினும் ஒரு பொருள் தருவ ஆகுமால்—
பொங்கு ஒளி விரி சுடர்ப் பண்டம் போலவே. (40 f)

இது கிரண சூத்திரப் பொருள்

45 புத்தியின்[1] பொருட்டு உயிர் முன்பு உடம்பு உறும்;
அத் தடை உடல் உருதாயின், இல்லையாம்;
மெய்த்தளி வீடு உடன் மேவுருவிடின்,
உய்த்துள உணர்வும் இன்று உயிர்தனக்கு அரோ. (40 g)

இது சுவாயம்புவ சூத்திரப் பொருள்

46 ஈசனது இச்சையால் இசையும் ஒண்கலை;
காசுடையவன் அவிகாரி என்று முன்,
பேசிய பசுவினை என்றும் பேசுவர்—
மாசு அற விளங்கிய மதிஞர் ஆயினர். (40 h)

இவை பராக்கிய சூத்திரப் பொருள்

47 இரு வினையால், நிறை இறைவனுல், உடல்
மருவுவது அலது அணு வலியன் அன்மையால்,
புரை உறு வினையொடு புணர்ச்சி தன்தனல்
வருவதை உடையது அன்று என வகுப்பரால். (40 i)

48 புசுத்துவம் மறைத்திடப்படும் சிற்சத்தியான்;
இசைத்திடும் உயிர்தனக்கு இலை, சுதந்தரம்;
அசித்து உறு கருமம் ஆங்கு; ஆதலால், அஃது
இசைத்திடு பவன்தனை ஆ வாவும் என்பவே. (40 j)

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1. புத்தி - போகம்.

இவை மிருகேந்திர சூத்திரப் பொருள்

49 இச்சையின் வலியுளான் ஈசன்; ஆதலால்,
அச் சிவன் வினையினை அடைவிக்கின்றவன்;
இச் செயல் அலது வேறு இல்லை என்னும்—மா
முச் சுடர் விழியுடை முதல்வன் ஆகமம். (40 k)

50 காதுறு விடயம் வைகரி, விகற்பொடு
போதுறு மத்திமை, போம் விகற்பு உறும்
ஓர் பைசந்தி; இங்கு உரைத்தவற்றினுக்கு
ஏதுவதாம், இவண் இறுதி நின்றதே. (40 l)

51 உலகினை முழுவதும் உணர்த்தும் சத்தம் என்று
இலகிய புலவர்தாம் இசைப்பர்; அன்னதை
அலது ஒரு பொழுதும் இங்கு அறிவு உண்டாகுவது
இலை, திகழ் உயிர்தனக்கு என்று தேர்கவே. (40 m)

இவை சுவாயம்புவ சூத்திரப் பொருள்

52 இத் தலை, உணர்வு எலாம் இயைந்து நின்றிடும்,
சத்தமோடு இலக, அச் சத்தம் யாவுமே
மெய்த்துறு நிலையினின் மிக்க பந்தமாய்
வைத்திடும் உயர்மறை மன்னுயிர்க்கு அரோ. (40 n)

53 போகமே விழைவுறு புருடன் என்பவன்,
மோகம் ஆர் மாயைதான் முதல், மண் ஈறு என
ஆகும் மா தத்துவம் அனைத்தும் கொண்டு, அவண்
தீர்கலாம் நுகர்வினை நுகரும், சென்று அரோ. (41)

54 தொலைத்திட அரியவாம் சுக - துக்கு ஆதிய
இலக்கணம் நுகருதற்கு இயைந்த அன்னவை
பலிப்புறும் வகை செயப்படும் உணர்ச்சியான்,
விலக்கரும் வினையினன், மேவி உண்ணுமே. (42)

55 ‘ஆகமும் கரணமும் விடயம் ஆனதும்
போகம் உண்பதற்கு அரும் புருடற்கு ஆகும், நின்று
ஏகும் முன் வினையினல்’ என்று இயம்புறும்—
பாகு மென்மொழி அமர் பாகன் ஆகமம். (43)

56 மாயையை அடைந்து இயல்மலம் மறைப்பவன்,
ஆயுறும் அணு மிகும் ஆசையாளனுய்ப்
போய், உகு மாயையின் போகம் எய்துவன்—
ஆயிடைத் தன்மையன் ஆக மேவியே. (44)

57 போத்துரு விடயியைப் புணர் குடும்பிதான்
கேத்திரி, சரீரி என்கின்ற பேரொடு
வாய்த்துள சகலன் என்று இசைப்பர், மாயையின்
ஆர்த்துள அணுவினை — அறிஞர்தாம் அரோ. (45)

58 தீது இருட் சத்திதன் செய்கை மீட்சியால்,
ஆதி நற் சத்தியின் அகற்சியில், பெரும்
போத மெய்க் கிரியைகள் திகழ்த்தும், பொற்புற
மூதுயிர்க் குலகுரு ஆகும் முன்னவன். (46)

59 சத்தி மன்னிய குறி, ஒருவர்தம்மிடை
முத்தியின் விழைவு உளம்; முனிவு உடம்பினில்;
பத்தி இங்கு உயர் சிவபத்தர்பால்; எழில்
மெய்த்திறம் விதித்திடும் விதியின் நேயமே. (47, 48)

இவை மதங்க சூத்திரப் பொருள்

60 அறிவில னாயினும், அவற்குச் சத்தி வீழ்-
வுறுதலால், தன்னிடை உறும் உணர்ச்சியால்,
மறிவுறும், அவாவின்; இவ்வாறு புத்திதான்
செறிவுறும், காரணம் இன்றிச் செப்பினே. (49)

61 விரத்தனும் விவேகிபால் அறிவிருப்பு உறும்
இருத்தியின், அறிவுறும் அவாவுளான்தனைக்
கருத்து அழி பவக்கடல் கடத்துவானொடு
பொருத்தி நின்று இயக்குறும் — பொரு இல் ஈசனே. (50, 51)

62 இருவர்தம் இடத்தினும் இறை இயக்குவன்
அருள்; அருள் செய்பவற்கு அடங்கும் நற்செயல்;
பரிவொடும் அருள், செயப்படுமவற்கு; இவர்
மருவரும் யோகமோ அரிது, மண்ணினே. (52, 53)

இது சுவாயம்புவ சூத்திரப் பொருள்

63 குருவை நண்ணி நல் தீக்கையினால் குலைந்து
ஒருவு பந்தம் உடைய அவன், இவன்
மருவி, நின்மலனாய்த் துயர் மாய்த்து உறும்,
திரிவு அறும் சிவ சாயுச்சியத்தையே. (54)

இது சர்வக்ஞானோத்தரப் பொருள்

64 தத்துவத்தின் தளைப்படுகின்றவன்,
எத்திறத்த தருமம் இசையினும்,

சித்தம் நற் சிவதீக்கையினுல் அலால்,
மெய்த்து, கட்டு விடுப்பது வேறு இலை. (55)

இது மிருகேந்திர சூத்திரப் பொருள்

65 தா இல் கத்துரு சத்தி, உயிர்க்கு இறை
வீவு[1] இல் சத்தியின் நித்த வியாபியாம்;
மா அவித்தை மறைத்தலின், மன் அருள்
மேவு அருத்தத்து, அது விளங்காது அரோ. (56)

இது ப்ராக்கிய சூத்திரப் பொருள்

66 நிறைந்த ஞான நிலையுளன் ஆயினும்,
இறந்து தான் இடையீடின்றிக் காண்கிலன்;
அறிந்துளான், ஓர் இடத்தினில்; ஆதலால்,
செறிந்துளான், சிற்றறிஞன் என அவன். (57)

67 தெரிய ஞானம் சிறிதின் சிறியதாப்
பெரிதுதன்னில் பெரிது என நிற்கும்; எப்
பரிசு இருந்துளது அப் பரிசு ஆவதாம்,
இருளின் வைகும் எரிசுடர் என்னவே. (58)

இது நிசுவாச காரிகா சூத்திரப் பொருள்

68 அறிவன் ஆகுவன், சத்தி அடுத்திடின்;
செறிவுறுன் எனின், செப்பிய சீவன் இங்கு
அறிவிலான் என்று அறையப்படுவன், ஓர்
மறிவும்[2] ஆல மயக்குளன் என்னவே. (59)

இவை கிரண சூத்திரப் பொருள்

69 குரவன், முன் துயில்கொள்ளும் மாணக்கனை
உரிய கோலின் உணர்த்துவன்; ஈசனும்,
துரிய போகத் துயில்பெறு வானதனை
அரிய சத்தியினுல் அறிவிப்பனுல். (60)

70 மருந்தின் ஆற்றலின், மிக்க வலி வருழ்,
அரிந்தை நோயுற்றவர்க்கு; அதுபோல், இறை
பொருந்து சத்தி பொருந்தில், அளவு இலாது
இருந்த ஆற்றல் இசையும், உயிர்க்கு அரோ. (61)

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1. வீவு - அழிதல்.
2. மறிவு - மாற்றம்.

வேறு

இது பராக்கிய சூத்திரப் பொருள்

71 அகன்றுள சுதந்தரத்தால்
அரன் அதிட்டிக்கப்பட்டு,
மிகுந்துள வினையால் போகம்
[1]மிசைபவன் எனினும், என்றும்
புகுந்துள பசுத்துவத்தால்
பொருந்துவன், யாக்கைதன்னில்;
திகழ்ந்துள சிவத்துவத்தால்,
சேர்குவன் முத்தி, ஆன்மா. (62, 63)

இது மிருகேந்திர சூத்திரப் பொருள்

72 நித்திய வியாபகத்தது
ஆகியே நின்ற அச் சிற்-
சத்தியின் இடமாயுற்றோன்
ஆயினும் தான் அருந்தச்
சித்தியின் பொருட்டு நண்ணும்,
திகழ்தரு பாசவத்தை
மெய்த்துள சாம்பவத்தை ;
வேறு ஒன்றால் ஆற்ற நண்ணான். (64)

இது காலோத்திர சூத்திரப் பொருள்

73 உரு அளவில அடைந்த
உலகினுக்கு ஒன்றே ஆகி,
பரசிவமயமாய் யாண்டும்
பரந்ததாய், விமலம் ஆகி,
திரிவு அறு சாந்தம் ஆகித்
திகழ்வுறுகின்ற ஞானம்
பொரு அறு நுகர்வு வீடு
புரிகுவது ஆகி நிற்கும். (65)

இது நிசுவாசகாரிகா சூத்திரப் பொருள்

74 நிருமலம் ஆகி, மேலாய்
நிகழ்ந்து எரி வெம்மை போலப்
பிரிவிலது ஆகி, ஒன்றுப்
பெரும் பராபரையாய் நின்ற

1. மிசைபவன் - உண்பவன்.

ஒரு சிவசத்திதானே —
உயிரொடு பரசிவத்தைத்
திரிவு அற உணர்த்தியன்ன
திகழ்வுறச் சந்திப்பிக்கும். (66, 67)

இது மிருகேந்திர சூத்திரப் பொருள்

75 சங்கரன் விமல ஞானம்
சாற்றில், அத் தியக்கம்[1] தான் அன்று,
ஈங்கு அனுமானம் என்பதூஉ
அன்று, உரை அன்று என்றாலும்,
இங்கு உறு பொருள் எவற்றும்
என்றும் நின்று இலங்கும் என்னும் —
திங்கள் அம் கண்ணி வேய்ந்த
செஞ்சடைப் பகவன் நூலே. (68)

வேறு

இது சுவாயம்புவ சூத்திரப் பொருள்

76 பரந்து மேல்நிலை விலக்கு[2] ஆகும்; பந்தனை
இரிந்து போம்படி விடுத்திடுதல் செய்வதும்
பொருந்தும் மேலாம் சிவபதம் பொருந்துறத்
திரிந்திடாது அருள்வதும் தீக்கை ஆகுமால். (69)

இவை மதங்க சூத்திரப் பொருள்

77 செப்பரிது ஆகிய தீக்கை மா மொழி
மெய்ப்பொருள் மல வலி விடக் கெடுப்பது;
ஒப்பு அறு ஞானம் நல்குவதும் என்னுமால் —
அப் பரன் அருளிய ஆகமங்களே. (70 a)

78 தானம் உற்று உரைத்திடாது அரன் சத்து ஆகிய
ஞான மெய்ச் சத்தியா நவின்றது, ஆர் அருள்
மேனி நற் குரவனால் விளங்கும்; அன்றியே
ஊன் எடுத்திடும் உயிர்க்கு ஒளிர்வது அன்று அரோ. (70b, 71)

இது தேவியாமள சூத்திரப் பொருள்

79 என்று உடல் அலன் என இருந்த தன்னையே
மின் திகழ் அறிவு எனும் விதி(ழி)யின் காண்குவன்;

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1. தியக்கம் - மயக்கம்.
2. விளக்கு என்பது மூலபாடம்.

அன்று அவன் மிளிர்வுறு சாந்தன் ஆகுவன்; (72)
நின்றளவு அவாவினை நீக்கும் எங்குமே.

இது மதங்க சூத்திரப் பொருள்

80 தீக்கை ஆம் அனலினுன், தீமலத்தினுன்,
நீக்கமாய் அதன்வலி நிகழப்பட்டிடும்;
தாக்கினுன், அறை பெருஞ் சத்தியோடு, அவற்கு (73)
ஆக்குரு முத்தியை அயல் ஒன்று என்பவே.

இது சுவாயம்புவ சூத்திரப் பொருள்

81 இம் முறை யோகினுன், மிசை எனப்படும்
செம்மை கொள் கேவலம் சேர்ந்துளான், இவன்;
மைம் மலி அநாதிய மலம் இலாமையால், (74)
வெம்மை கொள் பிறவியின் மீண்டிடான் அரோ.

இது நிசுவாசகாரிகா சூத்திரப் பொருள்

82 சாக்கிரம் தன்னிலே சகல [1]பாவமும்
போய்க் குவிவுறும் எனின், சுழுத்தி போலவே;
மீக்கிளர்வு அடையும், மெய்ஞ்ஞானம்; அன்னதால் (75)
காக்குறும் முப் பதங்கட்கும் ஆவியே.

83 சங்கரன் ஆகிய தபனன் சத்தி ஆம்
பொங்கு ஒளியால், வலி புரிந்த சித்து எனும்
அம் கணின் மறைப்பு ஒரீஇ, சத்தி ஆதியோடு (76)
இங்கு உயர் சிவன்தனை இசைந்து காணுமே.

இவை சுவாயம்புவ சூத்திரப் பொருள்

84 உற்கை கொள் கரமுடை ஒருவன் காணுபு
தற்பொருள் பினை அதுதனை விடுத்தல்போல்,
நிற் குறுகு உணர்வினேன் ஞேயம் கண்டு,பின் (77)
முற் புகல் உணர்வினை முழுதும் நீப்பனுல்.

85 "மனம் ஒரு பரசிவ தத்துவத்தினின்
நினைவுறும்; விரிவு அற ஒடுங்கி நிற்கும்; மேல்
இனைவுறும் உணர்வு எனப்பட்ட யாவையும் (78)
பினை இலகுரு நிலை" பெயர்ந்து போகுமே.

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1. பாவம் - உணர்வு.

86 'த்ரை முதலிய பல தத்துவம் கடந்து,
உரை மனம் இறந்து, பற்று ஒன்றும் இன்றி, வாழ்
பரமனின் மருவுறுபவஞ் நன் முத்தன்' என்று—
அரவும்அணி கடவுள் நூல்—அறையும் என்பவே. (79)

87 வசை உறு பவ நெடு வழி உருது, மீ-
மிசை உறு சிவத்துவம் விளங்கப்பட்டு, இவண்
அசைவு அறு சுடர் என அமைதி பெற்றவன்—
இசை உறும் நலன் எலாம் இயற்றினன் அரோ. (80)

இது தேவிகாலோத்திரச் சூத்திரப் பொருள்

88 மந்திரம் தியானமே வணக்கம் பூசனை
தந்திரம் இவை இலை ;—கூறுங்கால்—இவண்
நிந்தை இல் ஒரு தனி ஞேயம் எய்தலால்,
பந்தமோடு அறிதரப்படுவது இல்லையே. (81)

இவை நிசுவாச காரிகா சூத்திரப் பொருள்

89 கடு நடை அடையினும், கால், விசும்பினை
விடுகுவது இலை ; அதுபோல, மேவியே
அடைவரு ஞேயம் உற்று அழுந்தும் நெஞ்சினேன்
விடயமோடு உழலினும், அதை விடான் அரோ. (82)

90 இந்திய நிலையின், எங்ஙனம் இத் தேகிகள்
சிந்தனை தடையுறச் செல்லும்—அங்ஙனம்,
இந்திய நிலை கடந்து இலங்கு மெய்ப் பதத்து
உந்துறும் அறிஞர்தம் உளமும், ஓடுமால். (83)

91 அழகு உறு பசுமுதல் அய முத் தாரை ஒன்று
இழிவுறு பொழுது, கண்ணிமைமட்டு, அம் கணை
விழும் அளவு எனினும்,—மெய்ப் பரத்தின் மேவினேன்—
பிழைபடு கொடிய வெம் பிறப்பின் மீண்டிடான். (85)

92 கரும் பசு-பாவனை கடந்து நீங்கியே,
பெரும் பதி-பாவனை பெற்று நிற்பதே,
விரும்புறு செலவலான் விமலன்மாட்டு உறும்
இருஞ் செலவு ; அவன்தனக்கு எத் திறத்தின் ஆம்? (86)

இது சுவாயம்புவ சூத்திரப் பொருள்

93 புனிதனில் வைத்துள மோக போதிதுரு
எனும் இவற்கு இல்லையால்—போத்துருத்துவம்

தனி அதிகாரி ஆம் தன்மை மெய்ப் பதி
வினையொடு படுதல் என்று இவை விளம்பினே. (87)

இவை கிரண சூத்திரப் பொருள்

94 'வரு விட சத்திதான், மந்திரங்களால்
ஒருவிட, விடம் கெடாது ஒழிதல் போலுமால்—
புருடனது இருள் மலம் பொன்றுமாறும்' என்று
அரு விடம் உண்டவன் ஆகமம் சொலும். (88)

95 அளவு இல பவம் முதலாய வல் வினை
உள என வருவதாம் கருமம்; ஒள் எரி
கொளுவிய விதை எனக் குலைபுமுண்டு பின்
களைவன, இவ் உடற் கருமம்—என்பவே. (89)

96 'தோன்றியும் ஒண் கலன் சுழலும் நேமியைப்
போன்றிடும், விடாது முன் புணர்ந்த வாதனை
ஈன்றிடும், இவ் உடல்தானும்' என்பரால்—
ஆன்று உள ஆகம நூல் அறிந்துளோர். (90)

இவை தேவியாமள சூத்திரப் பொருள்

97 உடைந்திட உறு கடம், உள் இருந்து ஒளி
விடும் சுடர் எங்கணும் விளங்குமாறுபோல்—
நெடுந்தகைப் பெறும் உடல் நீங்க, எங்கும் எவ்
இடங்களும் ஒளிரும் ஆன்மா நின்று என்பவே (91)

98 தெரிந்த விஞ்ஞானம் நன்குறத் திகழ்த்துக!
பொருந்து நம் பத்தர்கட்கு என்றும் போற்றுக!—
வருந்தியும் மலைதரு மடவரால், பொருள்
கரந்து ஒழி கள்வரைக் கருதிக் கூாத்தல்போல். (92)

வேறு

99 பரம நூல்கள் பலவினும் தேர்ந்துதேர்ந்து
அருமை ஞானம் அறியத் திரட்டிய
பெருமை நூலின் பெரும் பொருள் கொள்ள,வெங்
கருமிதான் அதிகாரியலான் அரோ.

100 சாற்று மேன்மைச் சதமணி மாலையைப்
போற்றி ஓதிப் பொருள் தெரிகிற்பவர்—
மாற்றி மூல மலத்தை, எப்போதினும்
தோற்று ஞானச் சுடரினைக் காண்பரே.

பொருளகராதி

[எண் : பாட்டு எண்]

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[எண் : பாட்டு எண்]

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[எண் : பாட்டு எண்]

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2. Devyāmata, 3, 72, 91.
3. Kālottara, 65.
4. Kiraṇa, 13, 29, 40 b, 40 g, 60, 88
5. Mataṅga, 6, 9, 10, 49, 50, 51, 52, 53, 70, 71, 73.
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7. Niśvāsa, 59, 66, 67, 75, 76, 78, 79, 82, 92.
8. Parākhya, 5, 8, 15, 16, 19, 40 e, 40 i, 57, 62, 63.
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10. Svāyambhuva, 1, 2, 20, 27, 35, 36, 40 h, 40 n, 54, 69, 74, 77, 80, 87.
11. Viśvasārottara, 7, 24, 25, 31.

Note: Sources for the sūtras bearing numbers 26, 37, 40, 40 (a), 40 (c), 40 (d), 40 (f), 40 (j), 40 (l), 40 (m), 41, 42, 43, 44, 45, 58, 61, 83, 84, 85, 86, 89 and 90 not given by the commentator.

APPENDIX - II

Authors referred to in the Sanskrit Commentary on the Sūtras of Śataratnasaṅgraha (Ed. by Panchānan Śāstri)

1. Ācārya (Bhoja), 1, 28.
2. Rāmakaṇṭha, 10.
3. Sarvātmaśambhu, 4.
4. Śrīvārttikakāra, 17.

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